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Jesuit Educational Quarterly

MARCH 1948

GREAT BOOKS AND TEACHING

POPULARIZING THE HUMANITIES IN COLLEGE

REALISM ON SURPLUS PROPERTY

STATUS OF GRADUATE STUDIES: 1947-1948

STUDENTS' LEISURE-TIME INTERESTS

VOL. X, No. 4

(FOR PRIVATE CIRCULATION)

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Jesuit Educational Quarterly

March 1948

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JESUIT EDUCATIONAL QUARTERLY

Great Books and Teaching

FRANCIS C. WADE, S.J.

Whatever one may think of the educational value of "Great Books Courses," no one can deny that the name has a dignified appeal that is much more than a clever advertising slogan. It beckons men to read the important books of the past and present, in general a very laudable intellectual activity, which few would care to attack publicly. Considered on this general level the reading of Great Books has no enemies and needs no defenders. The name could be and is applied to honors courses taken by the better college students capable of reading accurately, under the direction of specialists, the books chosen as great. It is also applied to an entire college curriculum. The name could be and is used of adult educational programs where specialists lecture on the chosen books and their lectures are followed by discussions led by the specialists. Actually there seems to be no limit to the number of ways that Great Books could be used for educational purposes; but it also seems safe to say that no method will become in the near future as common and widespread as that promoted by the Great Books Foundation.

Some years ago a group of professors at Chicago University, whose spokesmen were Robert M. Hutchins and Mortimer J. Adler, became convinced that students in liberal arts courses were not being trained in the arts historically called liberal. On the basis of experience they recommended a method of education on the college level centered around reading and discussing the great books of Western Civilization. Their plan was put into effect first at St. John's College, Annapolis, and later at University College, connected with Chicago University. Circumstances favored the extension of the discussion method to groups of professional men and adults in general. Expansion of the movement as a program of adult education necessitated a new administrative organization, the Great Books Foundation. The Foundation, independent of Chicago University, now directs the program in many metropolitan cities, supplying specialists to explain and demonstrate the discussion method, training leaders for local groups, and editing inexpensive texts.

Our interest at present is the educational method which is sponsored by the Foundation. The Foundation gives, as its earlier parent group gave, reasons to bolster their program. These reasons, if properly applied, prove that there is only one method of truly liberal teaching. Some of

their fundamental opinions implied or expressed, are: (1) that there exists a natural man, complete with means to a true end, which is natural; (2) that a fundamental problem is one that is unsolvable; (3) that truth is to be sought but never attained. These propositions are not self-evident; even the authors of the great books, who are in the eyes of the Foundation the teachers in the Great Books courses, thought that some fundamental questions could be answered and wrote their books to do just that. Merely because these doubtful opinions lead to the conclusion that the discussion method is the only method of teaching, does not exclude the possibility that it is a good teaching method. This paper seeks to answer the following question: Aside from the reasons given by the Foundation, is the method advocated by the Foundation a legitimate means of educating adults who are not either full- or part-time students?

What is the method? First of all, it is a means of helping adults to think about fundamental problems. Without constantly repeating it, the meaning of the word adult will be confined to men and women who have found the task of earning a living a full-time job. This fact is central to a consideration of the Foundation's program. Secondly, on the part of the adult participant the method supposes between two and four hours of serious reading before each biweekly session. The reading assignment is usually a part of a complete work, the length determined by the nature of the subject of the book. For example, the reading from Thucydides, *The Peloponnesian Wars*, contains 203 pages; the reading from Aristotle, *Ethics*, only 22 pages; from St. Thomas, *Summa Theologia*, 83 pages. Third, the leaders' sole task is to question the participants on the important problems raised by the assigned reading. In some cases the problems are argued in the book and the questions of the leaders bring out the problem. In others an important problem is merely implied, as is the question of freedom of speech in Plato's *Apology*, which deals with Socrates' condemnation for speaking his mind; or what Adam Smith in the *Wealth of Nations* supposes about the nature of man. In every case the leaders are expected to go beyond the book by asking, "Do you agree or disagree with the author? Why?"

As stated above the method does not seem particularly involved. Aside from practical ways of asking questions, for example, the way to tie a point to some contemporary example in order to show the importance of the problem today, or the way to move a general statement of a problem into a concrete situation easier to grasp, the method is not really complicated. Yet I know of few things that can be more easily misunderstood. There are three approaches that seem particularly susceptible to missing the point. One is the approach of the professional teacher

who says in sum: "What, no answers given! Discussion for discussion's sake is nonsense. If the leaders cannot answer the questions, then they are not teachers, and the method does not educate." The second is that of the specialist. To him the whole idea of covering any part of a great book in two hours with an untrained audience is worse than futile, because it will encourage people in thinking they have actually *read* the book. The third approach is that of one who attempts to discover from participants what effects the method has and judge it on this evidence. When the participants complain about the mental mix-up that the discussion left them in, he is certain that the method is a breeder of confusion and skepticism.

Now each of these approaches misses the point; not because they are not good objections—they are first-rate criticisms of many educational institutions; but they are not objections against the method proposed by the Foundation. All three approaches seem to forget that the method is proposed for adults. That means, among other things, that the participants have a pretty full life that has taken up most of their time in the past and will continue to do so in the future. Over a period of two weeks they do not always succeed in finding four hours in which they can do serious reading. Moreover, besides the lack of energy and time and training for precise intellectual work, they do not have the docility that students must have to learn from a teacher. They are in no mood to discard conclusions based on long experience because some teacher gives a conclusion based on reasons they cannot grasp as reasons.

If the above is a fair description of the mental and volitional attitude of the normally busy adult, the question that is very much in place is, "Can such an adult be taught?" In order to answer that question another must be asked, namely, "What is teaching?" Since we are interested in teaching knowledge rather than teaching how to do something, we can answer the question by saying that teaching is the action by which one person helps another learn what the first person knows. In some way the teacher is the cause of knowledge, since the knowledge in the student's mind is like the knowledge in the teacher's mind precisely because of the activity of teaching. Two minds with similar knowledge are not necessarily related as teacher and student unless the similarity is due to the activity called teaching. And when the student ends with knowledge different from that of the teacher, the teacher's activity is not the cause of the knowledge, but only the occasion. Since the teacher did not have in his mind what the student acquires, his activity will not account for it, as a cause accounts for the effect. Teaching, of course, when it is a cause is not the total cause of the student's knowledge. Even when he learns from another, the student learns and it is his knowledge

which his mind grasps, not his teacher's; yet the teacher's activity gives rise to the student's concepts and judgments which are similar to those in the teacher's mind.

Any teacher will tell you this is not an easy task. And any teacher dealing with fundamental matters will tell you that it requires no little time and effort—time for the student to become familiar with new concepts, and to clear away misunderstandings; and both time and effort to see with clarity the reasoning that lights up the conclusion so the student-mind can give an assent worthy of its nature. Being a student requires a student life; that is, one that has time and energy for intellectual work.

Implicitly we have answered the question, "Can busy adults be taught?" No, if by that you mean can they be taught as students are taught. Of course, there are many things that we tell adults that they did not know, odd bits of information or even organized information, like the sad statistics on the growing divorce rate. But we are concerned with teaching answers to fundamental questions; that is, answers to those questions in the light of which other questions are answered. These answers, necessarily philosophical, are the ones that cannot be taught to busy adults. This may sound like a strange conclusion in the face of popular lectures on serious subjects. But actually the strange position is that which calls lectures on serious subjects popular. A serious lecture, I presume, is one that elucidates some important conclusion, that proves a point of some consequence. Now popularize such a lecture. To lighten the conclusion is pointless, since it gets its seriousness from the premises. To lighten the premises is to tear down both the premises and the conclusion. What is left in the popularizer's mouth? Premises that are not premises and a conclusion that concludes from nothing; just words masquerading as thoughts. The popularizer may amuse his hearers; he teaches them nothing.

The other possibility, that of simply giving answers without any show of proof, is equally futile. It is futile because an answer that is seen in the light of its premises is no longer an answer when it is separated from them. Its light has gone out and it lives in intellectual darkness. What was a conclusion, seen in the light of its premises, becomes a statement that stands on its own evidence, which is not enough to support its weight. To hand out "answers" without proof to an adult mind looks very much like an implicit denial of man's intellectual nature. Perhaps the witty cynic who defined education as casting artificial pearls to real swine was wiser than he knew.

It might be well at this point to run a test case. A fundamental problem that pops up regularly in the discussions of the books read in the first year is, "What is the nature of man? Is he purely an earthly

animal? Or is he partly a spiritual being?" The answer is "Man is partly a spiritual being." What kind of proof is needed to establish this as a conclusion? The only natural evidence at our disposal is his acts of thinking and volition. Suppose you start with his acts of thought, the concept, judgment, inference, as being easier to explain than acts of the will. Whichever act you choose will force you into technical terms, for the real validity of the evidence is seen exactly at the point refined by the technical terms. For example, not any explanation of a concept will prove the spirituality of the mind, but only one that shows how the act of conceiving is precisely one that rises above the conditions of sensible matter.

An adult audience, already tired from a day's work and aware that it is not subject to examination, will not put forth the effort required to follow such exacting analysis. Yet many will agree that the speaker is most certainly right, either because they are used to agreeing with lecturers or because they could not for a moment imagine that one who is so smart could be wrong. Possibly they have been taught something indirectly; for example, that proving a fundamental proposition is not child's play, but they have not been taught the proof, which is the point at stake here. And the few who would disagree with the reasoning have not been taught either. And the one or two who followed the reasoning accurately would be able to do so because they had worked their way through this line of reasoning as students and were helped by the speaker's words to recall each step. These might be used to be taught in the sense that they were helped to recall what they formerly knew. But their case would not invalidate the point I am making here: that answers, formally as answers, to fundamental questions cannot be taught tired adults as they can be taught students. I am leaving untouched the prudential question: Is it good to give adults general propositions (without proof) to guide either their thinking or their actions?

Now, what goes on in the Great Books discussions? First of all the two leaders ask questions and *do not give answers*. There seems to be a general conspiracy to pounce on the underlined phrase as the quintessence of educational heresy. If the leaders do not answer questions how are they leaders? The adequate response is very simple, they lead by asking questions. Their work is to keep the discussion going, not on any subject after the fashion of parlor conversation, but on the fundamental problems of the book. In order to do this leaders have the following proximate objects to guide their questioning: (1) to show individual members whether the reasons for their answers to a problem are valid; (2) to bring out the general position of the book on the problem discussed and in general the reasons the author gives for his position; (3) to

discover whether the members agree or disagree with the book and whether their reasons can stand criticism. With these proximate ends to order his questions it is not at all unreasonable to say that the leader actually leads the discussion without giving answers. How can a leader test an inconsistent reason except by having one at least more consistent as the basis of his questions? Or how can he show that a proposition is entirely too sweeping, except by supplying the evidence that clearly excludes the unfounded universality? And a simple question does this very effectively and neatly. Again, not just any question will bring out the general line of the author's reasoning, but one that proceeds from a knowledge of the author's argument. No answers have been given; yet this is miles from discussion for discussion's sake, and is real, if partial, leadership.

The first reaction of adults to this sort of leadership is surprisingly good during the discussion and more surprisingly antagonistic after the discussion. They feel that they have been cheated because they were not given answers. I have asked many beginners how they liked the discussions. The response was nearly verbally the same: "I found it very stimulating. But I am confused. Why don't you give us answers?" Not uncommonly "the confusion" works them up to the half-formed resolution to drop the program from their evening schedule, already sufficiently crowded with activity. Then the next day and the day after they find themselves thinking about the unanswered questions. It must be rather disturbing suddenly to find yourself thinking of freedom of speech or the nature of man when you normally thought about the stupid way the last bridge hand was played, or about the best way to arrange your work in order to get in a golf game Tuesday. This new intellectual life seems so infinitely more worth while than their former interests that they decide to give the discussion program another try next week.

The participants as a rule give a very poor statement of the effects the method has on their intellectual life. The word most commonly used to describe their state of mind following a discussion is confusion. Under this general term they hide a variety of mental experiences. One is the state of mind that moves from seeing no problem whatever, say in freedom of speech, to seeing that there is a problem demanding consideration. The term also includes the mind that realized the problem was important but did not see the real problem because of a very hazy notion of freedom of speech. Moreover, some use confusion to describe the realization that they know no satisfactory principle according to which freedom of speech should be limited. Now, none of these resultant intellectual positions partake of confusion as much as their starting positions did. Who is more confused intellectually, the man who never

saw the problem or the man who sees the problem and not the solution? Psychologically such a man is more aware of his intellectual lack than he formerly was and this he names confusion. Actually, he experienced a decrease in confusion.

What the participants call confusion should be named doubt. They begin to doubt about the sufficiency or accuracy of their former knowledge. Obviously, doubt is not a final position to be aimed at. Nor is every kind of doubt an aid to learning. The methodic doubt that requires all propositions to be demonstrated is psychologically enervating and logically contradictory. To doubt in this sense is not a means to anything, except perhaps the satisfaction of a misguided will. The doubt that is the beginning of learning says, "I wonder if this is so?" The doubt of wonder is an open-minded position. It is ready for the evidence that will answer the question, for example, "Is the soul spiritual?" The methodic doubt, on the other hand, is a closed intellectual position, for it asserts, "It is doubtful that the soul is spiritual." Discussion that produces this kind of doubt could never be called teaching, beginning or otherwise. But the Great Books discussions need do nothing of the kind. Take the case of a member who thought he could prove that the soul is spiritual, and in the discussion finds that his proof is not defensible. This is a real intellectual gain, to find that as a matter of fact his proof was no proof at all. Moreover, his state of mind is now doubtful either about the real proof (Is there a proof that the soul is spiritual?) or about the conclusion (Is the soul spiritual?). Both of these doubts are open, inquiring positions and are the beginning of learning.

The immediate effect of the Great Books discussion is to start the members thinking about important problems. This alone makes the program eminently worth while. But there are other effects of paramount importance to adult intellectual growth. First, members begin to question themselves as they read in an attempt to prepare themselves along the lines they expect to be questioned at the next discussion. No one relishes the prospect of being shown publicly that he cannot read accurately or that he makes unfounded suppositions. The obvious means of protection at hand is to question himself before he comes to the discussion. Second they become convinced from experience that a reason which will not stand scrutiny is a very weak child to send on the man's errand of standing solidly before criticism. Teachers, sensitive to stages in intellectual growth, will find it very interesting to watch a group become progressively more cautious in their reasoning. And this intellectual caution flows back into their reading, where they begin to subject the author to the same type of questioning. Third, the method helps them form friendships based on intellectual interests, solving a real problem

for adults: where find companions to share this new life of the mind?

Now we are prepared to answer more fully the objections directed against the Great Books program. That of the specialist first. His complaint was that the participants are not able to read the great books accurately and it is wrong to encourage them in the illusion that they can. The scholar is dead right. If the program had that effect, it clearly should be condemned. But I have never heard of any participant who in an unguarded moment said or even implied that he read the books accurately. The questioning of the leaders makes it too painfully evident that he did not. In fact, one of the virtues of the program is that it makes the members very humble, at least publicly, about their ability to read. Moreover, the program does not suppose that they get more than the main lines of the book, since the purpose is not to decide what Socrates held historically, but suggest new lines for their own thinking, no matter how rudimentary, on fundamental problems. The specialist need have no fear that the participants in the Great Books program will consider themselves authorities on what they have read. He could with real grounds fear that audiences exposed to lectures on great books might get the impression that they were becoming educated.

The second objection is that of the professional teacher, who asks, "How can the program be called educative, if the leaders do not give answers?" The question can be rebutted: "How can a program give busy adults answers to fundamental questions and be called educative?" It is easy to see how it could be named popularization, or indoctrination or cramming or stuffing, but not education, unless the word has lost all connection with its root meaning and is handed over body and soul to a department bearing that name. The Great Books program is truly educative though not completely so. If complete teaching is the activity of transferring concepts and judgments and conclusions from the teacher's mind to that of the student as described above, then the Great Books program does not teach completely. It only begins the process; by generating fruitful curiosity, by testing the adequacy of concepts and reasons, by suggesting new lines of thought which can correct or supplement opinions that were near dead from lack of food to keep alive. What starts the process of learning and encourages good intellectual habits might be called preteaching or introductory teaching. The name that most accurately expresses the activity of the program is, I believe, suggestive teaching.

In other words, the Great Books program teaches without giving answers. Now this position is perfectly tenable. Yet I doubt that persons who have objected to the notion of giving no answers will be satisfied with what I have said. Certainly, participants who have been told the

equivalent go away anything but convinced. There must be some reason for this. Perhaps the reason flows from the way they consider that truth exists. In their opinion there is a truth which supposedly the leaders have, and they can see no reason why they, too, should not possess this same truth. It is as if there were a store where good clothing could be bought cheaply; they are simply asking the address of the store. If they are right, there is no conceivable reason for not telling them except that I wish to keep them from sharing this good. Clearly, they would gain nothing from hunting for the store, nor is the hunting in any way necessary to make the good clothing more desirable. They can see no gain in looking for the truth. Their entire approach depends on their supposition that in some way truth exists very much like the store where good clothing can be bought cheaply.

The same approach can be put in more technical terms. It would be stated something like this: There is an objective truth or truth of things that can be taught. The statement uses the scholastic distinction between the real and the logical order, or in terms of truth, between the truth of things and the truth of judgments. And it seems to imply that the word truth, when applied to objective truth and subjective truth, is univocal, as if in some way there is in things a logical truth, which the mind discovers. Anyone who would refuse to show me this truth would deserve my contempt. In such a setting, teaching is primarily teaching answers; give the answers and you give the truth. Aside from the technical terms introduced, the position is the same as that of the man looking for the store with cheap clothing. It supposes that truth that can be taught exists as the store exists. But does it?

Truth is conformity of the mind and object. Ontological truth is conformity in the order of being, and real things are true things because they conform to the divine ideas of them in the divine intellect. Man cannot, as a human teacher, teach this ontological truth. What the human mind conforms with is the being of the object; and when this conformity is recognized, the mind is aware of the truth's being present to it; that is, logical truth. This can be taught, provided the student-mind is aware of its own conformity to the being of the thing known. Then truth is taught as true. When a teacher who knows Shakespeare's writings says, "Shakespeare is a master of the English language," he expresses the known conformity of his mind with reality. The student who repeats the proposition without having read Shakespeare utters a proposition that *de facto* is conformed to reality. Yet the student does not know the true proposition as true. What he knows as true is: "The professor said Shakespeare is a master of the English language." And what he has been taught is this last proposition, not the one the teacher wanted to

teach. To give real answers—that is, give his mind conformity with the object without his seeing its conformity with the real thing—is not to teach answers as true. Call it what you will, but do not call it teaching truth. Children can be given propositions and told to memorize them on the long shot that some day, when their minds are active, they will realize the truth of what they have memorized. But I wonder if it is honest to treat adults as children, even when they are mentally not too old, unless you are willing and knowingly content to produce a public of mental minors trained to follow.

Now there is one field of knowledge where following is very much in place. That is in revealed religion. As a representative of the Church and of Christ, the preacher in the pulpit can give answers with no rational demonstration, though for persuasive purposes he may employ argument. His task is to explain what God has revealed. There is no point in his repeating that he speaks with the authority of the Church and therefore with the authority of God. A believing audience takes this for granted. All that he need do is explain the answer God has revealed. Those who listen are followers, but not blind followers. To accept a proposition as true on authority is not blind, once the validity of the authority is established. However, it is intellectual following, for the truth is not known in the light of reason natural to man, but in the light of God's word, which man rationally is obliged to accept.

The preacher in the pulpit teaches by giving answers, because the content of the conclusion does not depend on the content of the premises nor do the premises change with the changing conclusions. In revelation the same premise, that God said so, lights up any revealed conclusion. For that reason premises lose their importance and answers gain in dignity. What the wise man must laboriously climb to, premise by exact premise, the prophet leaps to with one phrase, "Thus said the Lord." And the prophet makes his message true, not by a premise, but by a sign.

The difference between philosophy and revelation is profound from any aspect under which it is considered. But it has an importance for teaching that has not always been kept in mind. To produce a disciple of Christ is to make a follower, one with lively faith. To produce an educated man is not the same as making a follower of Christ. Any Christian faced with the choice of making the young either educated or followers of Christ would not for a moment hesitate to prefer making the young Christians. As Mr. Gilson reminded us: "God did not choose to save men through metaphysics."¹ And the same is true for education. No Christian could be doubtful about this fact. The confusion arises when

¹ Etienne Gilson in the Aquinas Lecture of 1948, *History of Philosophy and Philosophical Education*, Milwaukee: Marquette University Press, p. 43.

we are not forced to make the choice, but are at liberty to produce both an educated and a Christian man. Then arises the practical problem: should we educate the student by making him a Christian, or should we make him a Christian by educating him.

The problem so stated is, I think, a pseudo problem, for it ignores the cardinal fact that education, as a natural good, is an aid to supernatural perfection only to the extent that it is naturally good. For the purposes of the present discussion, however, the statement is satisfactory to direct our progress. If we suppose that an age thought that the student should be made a Christian by education, then the end would be likely to color the means. Methods legitimate in religion would easily be transferred to other fields; and the educational method of revelation, that is, giving answers primarily and reasons as accessories, would in varying degrees become the practice in other fields of knowledge. The purpose of all teaching would be to make certain the answers were learned, and teaching would become a part of the apostolate, in the sense that teachers teach like apostles.

Now the one great advantage of revelation is that it gives a framework of revealed truths. And an education that partakes of the spirit of revelation would simulate the same advantage. The student would leave the hallowed halls with a framework of "objective truths" in all fields, not only in religion, but in philosophy and science and mathematics and history and literature. The only drawback to this transfer from religion to other fields of knowledge is that the answers in religion are good without their reasons; and the answers without reasons, understood as reasons, in other fields are only sterile formulae.

If they were only sterile themselves, no great harm would be suffered. Many an adult has lived down the errors of his education. But what is worse psychologically, the answers learned in the reflected light of religion have a power to sterilize. Why seek, why go into the labor of conceiving intellectually if the answer has already been brought forth and laid in the pages of textbooks? Moreover, why take the chance of producing an intellectual monstrosity, which all can recognize as deformed because they can easily compare it with the accepted normal. A mind placed before this dilemma of thinking already thought-out answers or not thinking, could justifiably give in to the stifling weight of a truth prefabricated before it entered the field.

Actually, the dilemma is artificial because rational truth cannot be prefabricated. Artificial pearls do not glut the market, once they are known to be artificial. When we considered truth above we concluded that logical truth did not exist preformed in things. It is not found ready-made. When the mind answers the tug of reality, truth arises ever

new and always personal, since this particular mind is answering the mystery of being. Even the thoughts of past wise men become the personal possession of the thinking mind, which gives them a new being and a new habitation, if not a new name. Truth, once its nature is rightly perceived, does not stifle; it frees the mind for a fruitful life of production.

But all minds are not equally responsive to freedom. Especially is it true that minds trained to follow have been trained away from their birthright. They do not feel the vigorous surge of life that intellectual activity should produce in a being whose nature is intellectual. Rather the experience of personal thought frightens them, like sheep without their shepherd. And they are not at ease again until a shepherd authoritatively confirms them, putting them again on the familiar path.

The above is by no means an attempt to describe an actual educational situation. It is, however, an attempt to account for some of the forces at work in present-day Catholic education. Many rise up to complain, half apologetically, that Catholic colleges do not train leaders. The complaint is not fairly put, in that it asks colleges to do what no agency or man knows with certainty how to do; that is, to train leaders. A more accurate statement is that too few graduates of Catholic colleges are leaders and that part of the blame seems to fall on the colleges. So stated, the complaint of the friends of Catholic education deserves a hearing. Perhaps Catholic educators have, in their laudable zeal for making followers of Christ in religion, made followers in philosophy and history and literature. If it is true that our colleges have encouraged students to follow, even beyond the needs of their state of intellectual life, then I think I know the reason. Teachers have said to themselves: "Be sure they know the Catholic answer." A more fruitful motto would have been: "Be sure that the students, who are Catholics, know the problems."

The approach to the Great Books program in this article was in its normal setting of adult education. Now I am suggesting that it offers an excellent means for developing personal thought among students. Being thrown on their own intellectually in a modified way presents at least a small replica of the mental position of leadership. As constant fare the discussion method provides too little direction for the student mind. Used judiciously and regularly, however, throughout four years, this method would give the college student some guided experience at framing opinions on his own and help him acquire some feel for independent, defensible thinking. Such a student might never become an intellectual leader; but at least his college training could not be suspected of making his mind allergic to leadership.

Popularizing The Humanities In College

ERNEST J. BURRUS, S.J.

As the humanities are not understood by everyone in the same sense, it will be worth our while, I believe, to determine at the very outset the meaning of the term as used in this article. Some would limit the term to the classical literatures of Greece and Rome; and, hence, when they speak about popularizing the humanities in college, they have in mind urging all the students, or at least as many as possible, to study Latin and Greek or at least Latin. Other educators who accept this restricted definition, are convinced that the day of classical studies is gone forever and that we had better turn our attention elsewhere; in other words, for such the humanities do not deserve popularization.

The humanities may be defined as those subjects which best enable a student to attain the ideal set by education. Now, I realize that the expression "the ideal set by education" is vague and needs to be clarified. This ideal is nothing else than the purpose, aim and object of education, as contained in the very definition of education, namely, the harmonious development of all the faculties of the student, intellectual, esthetic and moral as a preparation for life, personal and social, temporal and eternal. Therefore, the humanities will furnish the student not merely with facts; but will train, or rather, form his mind to think accurately, judge and evaluate according to merit; they will not merely present the true, the good, the esthetically beautiful, but will habituate him to prefer these in his daily life to their opposites. The humanities must be the very heart and soul of a Catholic education; they must not ignore the moral formation of our students; they must furnish each with wise and noble principles for life and, still more important, the solid motives for their observance; the humanities if they deserve popularization must fit in harmoniously with the supernatural life of the students, by helping them to understand, appreciate and especially live that Christ-given life.

The Greeks had a proverb, "One man—no man," by which they meant, of course, that we need one another for our complete development. The individual mind would remain primitive, even barbaric, unless influenced by others. Brought into contact with the noble thoughts, principles, and ideals of others, the individual mind can develop indefinitely. This

is the whole meaning of education—to bring to the mind of the student the highest and noblest thoughts expressed by others throughout the ages; these thoughts set forth eloquently and artistically are the humanities. But who has expressed nobler thoughts than Our Lord? Hence, the New Testament should form no small part of a humanistic course. I know one professor who has used it to teach Greek, Latin, French, German, Italian, and Spanish; and, in each language with exceptional success. As literature, pre-eminent among all the humanities, the New Testament can serve as the code of Christian ethics and the Christian way of life. We should give it a prominent place in our college: in the language and literature courses, in history, in religion in the social sciences.

If I have dwelt rather long on the term humanities, it has been to clarify the notion and to make certain that what we are striving to popularize, really deserves popularization. One of the reasons why Latin and Greek have fallen into disfavor is not merely the vast amount of time and mental application demanded for their mastery, but that the mere knowledge of the mechanics of the language was expected to produce the results which only a knowledge of the literatures can give. A failure to notice this vast distinction between the mechanics of the language and its literature has brought about no little confusion and disappointment.

Popularizing is here used in its twofold aspect: extensively and intensively. Extensively would mean that as many of our students as possible study the humanities; intensively, that as many subjects and as many courses as possible be taught humanistically and also that those who take these subjects be influenced profoundly by them. So much for a definition of terms.

Now for a discussion of the subject at hand, which can best be considered by answering three pertinent questions: first, what college subjects are humanistic? second, can all subjects be taught humanistically; and if so, how? third, how can every member of the college staff help in popularizing the humanities?

To answer the first question, then, what college subjects are humanistic? An important principle in deciding this question is that it is the spirit in which a subject is taught that more than anything else decides what is humanistic. Some subjects by their very nature lend themselves more easily than others to humanistic teaching and hence may be said to have a higher humanistic content. Literature, both ancient and modern, should not only prove interesting by claiming and holding the attention of the student, but should form a lively and healthy imagination, train the intellect to appreciate the worthwhile and condemn the trashy. It is of the very nature of a superior literature to afford

continually greater esthetic pleasure and to disclose ever new treasures of ethical principles. If Latin and Greek are to merit the title of humanities, they too must be studied as literature and not as language gymnastics; there is no humanistic formation in the study of declensions and conjugations of words apart from the literature they enshrine; grammar and syntax may help develop the memory, teach good study-habits, inculcate precision and perseverance, but neither grammar nor syntax are the humanities, and can never give the formation that the humanities alone can impart. Grammar and syntax are an indispensable preparation for and companion to the study of literature; they lead us to the treasure of literature and are even the key that unlocks it, but are not the treasure itself. Hence, it would be just as foolish to stop with the study of Latin grammar and syntax as it would be for the treasure-hunter to spend years locating a treasure and then re-bury it as soon as discovered. For the teacher, this means that the study of a language must be begun early enough, taught efficiently and interestingly enough for the students to read and enjoy the more representative masterpieces of its literature, else the study will not be humanistic but mechanistic. If the first perusal of the text is predominantly linguistic, in which vocabulary is mastered, grammatical forms are analyzed, and references are cleared up, the study should not stop here, but a repetition should follow to emphasize the literary, cultural, humanistic aspects; otherwise we dehumanize a humanistic subject and keep it from producing the results which by its very nature it is fitted to produce.

It should be evident that it is absolutely imperative that grammar-school and high-school teach the subjects preparatory to college and those aspects of a subject that are necessary to pursue college subjects; thus, if grammar-school and high-school have not taught spelling, the college will be forced to do so; if grammar and syntax of English have been neglected in the lower grades, and biology and sociology taught in their stead, college and university will have to teach punctuation and the writing of a simple English sentence. Each subject and phase of it must be given in its proper place, for the obvious reason that that is the time it will be productive of the greatest good; that is the formative time; if it is taught out of this proper time, it cannot produce the good that it should. Thus, language can best be studied in grammar-school, when the speech organs are supple, the ear accurate, and the memory retentive; at that age pupils enjoy the thrill of foreign words, and readily learn the mechanics of language which later prove so hard. So, too, Latin grammar and syntax should be learned before a student gets to high-school, certainly before coming to college. College is the time for literature, for expression of literary judgment, for the forma-

tion of style; it is past the time for the mechanics of a language.

The pagan classics, whether ancient or modern, are insufficient in themselves to give that formation which is necessary for a truly Catholic education. Why? Because they do not give the most important part of that formation—the supernatural; they scarcely give the natural formation demanded. Catholic literature alone gives expression to the complete and perfect ideal of education. Modern pagan literature is a reaction against all that we hold most sacred; ancient pagan literature is most imperfect in its ethical content; it looked forward to the coming of Christ; Catholic literature is the fulfillment of that longing. In the study of every language, the New Testament should be used, not merely for mastering the grammatical forms but for the ideas it contains and the ideals it inculcates. In Greek, the writings of the Apostolic Fathers and of the Doctors of the Church deserve close study. St. Basil in his *Discourse on the Study of Pagan Literature*, tells us that the best in this literature can prepare the student for a profound study of the word of God by exercising his mind in the less difficult, by habituating him to think, to analyze and reflect; he is to choose the good and leave the evil. This became in time the official attitude of the Church, which could easily have obliterated pagan literature, but wisely chose not to do so, despite all the specious reasoning of some extremists. This sane attitude was seconded by many in the Latin Church, especially by Augustine, Ambrose and Jerome. These giants were all formed in their earlier years by the pagan classics and Sacred Scripture; they were well aware of the dangers in pagan literature and might have been expected to re-act against it when they were converted to a more perfect Catholic life; fortunately for the Church and our civilization, they did not condemn *in toto* the pagan classics. This absolute opposition was left to an enemy of the Church—Julian the Apostate, who forbade their study by Catholic clerics. Throughout history, the Church has made use of these classics for the formation of her children; nor has she forgotten that God in His wondrous Providence allowed these languages to reach such perfection that they might express less inadequately the sublime truths which Our Lord wished to teach mankind.

The first question, then, what subjects are humanistic, can be answered: Literature is pre-eminently so; since it can bring our mind directly in contact with the thoughts and ideals of the noblest minds. But, of course, such literature must be studied that measures up to this lofty standard. Secondly, it must be so taught that it can produce this effect; for even the humanities can be studied scientifically and mechanically; in short, the humanities can be de-humanized; if they are, they are the poorest possible instrument of education, and certainly do not deserve to be popularized.

The second question was, can all subjects be taught humanistically, and if so, how? We have already seen that literature lends itself most readily to being taught humanistically. What of the other subjects? Can they be humanized? Can they produce the same good claimed for the humanities? Here, too, the principle enunciated above holds true; namely, the spirit in which a subject is taught is more important than the subject and is decisive in determining what is humanistic in a college course. Let us take a few specific examples. History should be more than the memory of mankind and the record of important events; it should present the student the important lessons of the human race, it should disclose the motives animating events and their consequences, it should disclose, too, for the discerning mind the ways of God and His loving Providence. The student who studies history in this humanistic way, should profit from the accumulated wisdom of the ages, of many cultures and civilizations. All subjects should be correlated in the college curriculum so that each will throw light upon the other. Since every course should further the purpose of education, every course should be humanistic, in spirit at least. Whether the student takes a scientific course, a business course a pre-med or prelegal course, or a professedly humanistic course, he needs to learn to live fully; his mind is to be formed to the true principles of natural and supernatural virtues and his will must be habituated to the practice of them. The true, the good, the esthetically beautiful must be judged and evaluated in the light of the supernatural. Thus, whether the student studies the dialogues of Plato as literature or as philosophy, he must correlate all with the truths of his faith. It is not sufficient to know what Plato taught; it is necessary to determine whether what he taught is true and praiseworthy. If philosophy is studied merely to obtain a knowledge of what various philosophers taught, without any effort being made to learn the truth or falsity of their doctrines, the subject may be very scientific, but it is not humanistic and falls short of the good that the subject can effect; it fails to form the mind and the character of the student.

How frequently in non-catholic colleges and universities, the study of science leads to a weakening and even loss of faith. This is in great part due to the fact that science is set up in opposition to faith. In our courses the student must realize that all the marvels of science, this vast universe about him, are God's handiwork; without God, it would have no being and no meaning. The manifold laws are but the expression of His will and power and wisdom; the most gifted and successful scientist can do no more than discover and record these wonders. If the opponents of the true faith, if the enemies of God, employ science against the divine cause, surely the Catholic teacher should seize the opportunity

to solve the intellectual difficulties that arise; use science for its apologetic and humanistic worth; prepare the student for the pagan atmosphere that he will breathe when he has once left our halls. It is evident that the student's religious instruction and formation should keep pace with the other subjects taught and the problems of life encountered.

It may well be asked, how can mathematics and science be taught humanistically? Our students are to realize that both are an expression, though very imperfect of the Divine Perfections mirrored in this material world of ours. Like all knowledge, they should tell us more about God and should bring us a better understanding of His wisdom and of His power. It would be interesting and most instructive to give a history of the branch of mathematics and science we are teaching in order to show the contribution it has made to the world's civilization and to see what problems it has tried to solve. Both subjects would be made more humanistic if we taught our students the lives of the great mathematicians and scientists.

Drama, too, can be taught as a humanistic subject. It is religious in its first origin; religious too in its medieval revival; partly godless only in its modern counterpart. As classical drama taught only the natural virtues and very imperfectly at that, the Catholic teacher should point out its shortcomings, and look to Christian drama for the perfection that the pagan lacks. Racine, Calderon, Tirso de Molina, Lope de Vega, Juan Ruiz de Alarcon, Sor Juana Ines de la Cruz; what a wealth of Catholic drama they have given us! Some of the dramas of non-Catholics are quite Catholic in spirit; so Schiller and Hofmannsthal; I have particularly in mind *Maria Stuart* and *Jedermann*. I recall that very logically a religious drama was enacted in one of the churches of Innsbruck, Austria, at the height of the Nazi persecution as the surest means next to the Mass, the drama of dramas, to teach the persecuted Catholics the important truths that would sustain them during the ordeal.

A brief word about the so-called *Great-books Course* as a possible humanistic course. Here, the deciding principle will be not only the books included on the list, but the way they are taught. The same book can be taught in a communistic and atheistic spirit, such as Plato's Republic, or in a very Christian spirit. Further it is a strange blurring of values to have St. Thomas Aquinas represented by one of his minor treatises, and Rousseau and Schopenhauer by entire volumes. *The Great-books Course* in the hands of a capable and conscientious teacher should prove of much humanistic worth, and holds out vast possibilities.

To sum up, then, the answer to the second question, can all the subjects be taught humanistically, and if so, how? Yes, all the subjects

in any course can and should be taught humanistically, that is for those values that teach the student the true, the good, the esthetically beautiful, and habituate him in the appreciation and practice of christian virtues; some of these subjects lend themselves more readily than others to effect this humanistic formation. But since we want all our students, regardless what course they are taking, to attain the ideal of Catholic education, we should teach every subject in a humanistic spirit, and also encourage our students to take as many completely humanistic subjects as possible and to study these as thoroughly and efficiently as possible. I am almost tempted to change the title of this article to read, *Humanizing the Popularities in College*, that is to humanize those subjects, which because of their immediate and practical use, are most popular in our colleges.

Now for a brief consideration of the third and last question, how can every member of the college staff help in popularizing the humanities? We should remember that emphasis will be placed where we put it or allow it to be put. Thus, if our school paper features month after month little else but sport activities, the students will not be slow in drawing the logical inference that sports count more than those subjects which should form their mind and their character—the humanities. Further, every student has a rather limited amount of energy and interest; if these are in great part taken up by physical activity, little will be left for the intellectual. Sports are a means, not an end in themselves; they should help not hinder study. It might prove helpful, as is the case in many colleges, to have a separate publication devoted exclusively to cultural subjects. The dramatic and debating clubs can be inspired with the humanistic spirit and given their due measure of notice in the school paper. The library should display prominently and appealingly worthwhile books; teachers and librarians should encourage intelligently and appreciatively books of humanistic content. Since the departmental system obtains in most of our colleges, we should make certain that we assist one another by teaching our respective subjects in close reference and correlation with the other college subjects. Thus, if the teacher of literature knows what phase of history is being taught, it will be easy to have the two subjects help each other. In naval warfare, I am told that the individual combatant is kept informed of the progress of the battle and what his effort is accomplishing toward the victory of all: so too in College, each teacher should see clearly the meaning of the entire course and the part his subject plays in attaining that goal; the students, to, will be able to pursue his college education with greater intelligence, enthusiasm and profit.

The student must feel that he is growing in mental power. This progress is not as easily gauged as in mathematics or science; hence,

greater effort must be made by the teacher to make certain that he really makes this progress and realizes it. Especially in the humanities, must the student be taught to study efficiently. It is one of the blunders of education not to teach students how to study, as though efficient study were more natural than walking and talking. There is a correct and efficient way to prepare for class, to listen to a lecture, to take down notes, to memorize words and ideas, to analyze a literary masterpiece, to repeat for class or examination, and there are most incorrect and inefficient ways of doing the same.

In conclusion let us remember that our problem is not more education but good education. Education in itself is something indifferent: it can be used for good or for evil; a good education will most likely be used for good, an evil education for evil. While science is ever changing its theories, so that the science-books of fifty years ago are a curiosity, the humanities have eternal values that can influence for good every student that applies himself to them. Thus we may be able to realize less imperfectly the noble ideal of Catholic education—the intellectual, moral and esthetic formation of future citizens of our country both temporal and eternal.

Wood and Trees: A Few Words About A Fordham Experiment

RICHARD F. GRADY, S.J.

One old proverb warns those who read as they run against mistaking the woods for the trees and vice versa. Those who have read (or have had read to them) something about a Department of Communication Arts at Fordham University, need a similar word of caution.

It is something like seeing a production of "Othello" with Ingrid Bergman (or even Rita Hayworth), as Desdemona. The danger is that the structure and emotional impact of the play will be hidden in a dazzling mist of glamor which surrounds the player of one of the roles. The beacon-tipped antenna mast that rises above the tower of Keating Hall has a distracting prominence; the almost overnight multiplication of plays produced annually in the University theatres and the attention they have attracted, is also distracting. The danger is that the plan that inspires these activities may be overlooked. The Fordham FM broadcasting station, WFUV-FM is so new and glamorous, not only on the campus in the Bronx, but throughout the Eastern provinces at least, that attention has been too much focussed on it, and the program and progress of the Department of Communication Arts, which controls the Station, have been but dimly perceived, and only foggily understood.

The Radio station (non-commercial, educational, frequency modulation—meaning a strange type of broadcasting which brings in no money and will attract no one, in the judgment of many a casual observer), is only one part of the over-all plan. The Theatre and its production schedule is another part of the plan. The Campus Publications are another part of the plan. And when the Cinema Division is added, as the fourth and final wheel to the equipage, and students begin to make their own films; that process, too, will be a part of the plan. But all these external activities are only practical laboratories. By the same token, they are no longer solely extracurricular activities, a kind of recreational luxury. They remain fields for the extra-curricular work of students who may not be enrolled in the specific courses of the Department of Communication Arts: participation in the several theatre productions, in radio programs, on the staff of the publications is open to any and all students of the University. The Department of Com-

munication Arts is something more than the aggregate of all these activities.

The germinal idea of a Department of Communication Arts is not the exclusive property of any one individual. The simultaneous appearance of various adaptations of the basic idea in widely separated educational centers makes that clear. But the one who took the seed, planted it, fostered its germination and development to the point where it began to thrust shoots above ground at Fordham University is the President of the University, Father Robert I. Gannon. The Department of Communication Arts at Fordham is his plant. Others are now assigned to tend it, to feed it and prune it and train it to follow the design of the *espaliers*.

On the presumption that in these pages one can be frank, and because it is no secret in any case, it can be admitted that the new plant has been eyed with more than a little suspicion by many. Some fear that this will be a malignant growth, shallow-rooted and parasitical, which will choke the wholesome indigenous vegetation of the curriculum and poison those who touch it. They look on it as a wild, tropical vine that cannot bear more than questionable fruit, very possibly only Dead Sea fruit. Languages and literature, including a liberal dose of rhetoric, plus the maturing experience of exposure to a positive systemic philosophy should, so argue these critics, be sufficient to equip any of our students for careers in any of the social arts, always supposing that we should ever encourage any of our students to risk prosperity and eternity by embarking on any ventures so worldly and fleshly and unremunerative as journalism, theatre, radio, or motion pictures. Much better to be safe and sound in the environment of ledgers and law-books. Writers, actors, advertising men, reporters, and all that tribe are a very questionable lot. It would be criminal to encourage decent young men and young women to expose their souls to such king-size temptations.

It is aimless to argue on those premises. It is, I believe, impossible to quiet this particular species of susurrations with statements and statistics. Allegation bounces off allegation like mutually repellent nuclei; or, like embattled stags, simply lock horns in furious *tete-a-tete*.

The facts are: (1) For just such suspicions indicated immediately above, and for much more material reasons, intelligent and responsible young men and women have been discouraged from using their talents in the fields of the theatre, radio, motion pictures, journalism. A vision narrowed by puritanical blinders has seen only the moral dangers glaringly illustrated by the highly publicized lapses of some members of these professions. (2) Ideas and ideals are propagated and perpetuated in society by just these media of communication. This second fact was

startlingly demonstrated by the prodigiously amazing success of the propaganda machines in Nazi Germany and Fascist Russia. These last instances were ineluctable examples of a complete perversion of the media of social communication, the communicative arts, which pointed to a need, not of a counter-propaganda, but of a purging of the whole field of communication arts of such perversity. A counter-propaganda program would inevitably follow the same pattern of excess which vitiated to the core the system it would attack. What was needed was and remains to be an understanding of the scope and limitations of the media of social communication, and the development of a sound sense of responsibility and integrity in the people who are engaged in these fields of communication in whatever position. The theatre, the radio, the motion pictures, and the press are no more intrinsically evil than chocolate or cauliflower or cognac. In order to know how to use them, and not to permit them to be abused, we would have to learn what they were, and how they worked.

The Department of Communication Arts is Fordham's attempt to meet this important problem at hand-grips and to solve it, so it please God. It is not a course or a curriculum in the fine art of propaganda, no "How to convince your neighbor against his own better judgment to do something he does not wish to and has no need of doing" in six easy semesters. We are not trying to produce a crop of playwrights who will write more "Pilate's Daughter's" or "Passings of the Third Floor Back." We are trying to produce and to encourage young men to write good plays with sound spiritual philosophy and moral integrity and social truth. Our hope is to add to the people employed in all departments of these arts of communication, a leaven of young people who know the field, have a respect for their work and a well-grounded sense of responsibility to society in the performance of their work, people who know that entertainment can be entertaining without being putrescent or puritanical; that truth and honesty and decency and loyalty can be inspirational and inspired, and not merely preachment; that sentimentality can sicken society and materialism make men robots of Mammon; that prejudice and partisanship awaken hatred and foment strife.

Above all, we hope to stimulate creative artists: writers, directors, station managers, producers, actors, stagehands, lighting technicians, program arrangers as well as announcers, salesmen, publicity and promotion agents, record librarians, research writers, advertising copy-writers; and critics of radio, theatre, publication, motion pictures, who will know the criterion by which they criticize. It is not an easy task, nor one that can be fulfilled in a year or a lustrum.

And all that we can report at present is that progress is being made,

in spite of difficulties that at times seem high as the Himalayas, and as insurmountable; or as pervasive as a toxic gas, and as depressive.

The Department of Communication Arts is not a program which I would recommend for every one of our colleges. On the contrary, I would, if consulted, insist that such a program be established only at regional centers, let us say, for example, in New Orleans, in Saint Louis, in Chicago, in Los Angeles, in Washington. Well established in such centers, the better students from all the surrounding area should be encouraged and assisted to enter such courses as they may be considered best fitted by aptitude and talent and preliminary training. Creative talent is too scarce to be found in sufficient numbers everywhere. By the same token, the men best equipped and most interested in such work should be unselfishly assigned to teach at such centers. The work is desperately important; it is strenuous, and at present woefully underestimated.

One last word: This is not the launching of a new crusade. The Department of Communication Arts at Fordham would best be defined as a practical embodiment of the primary objective of the *Ratio Studiorum*, adapted to the needs of now.

Cooperative Plan for Education by Radio

DAVID R. DUNIGAN, S.J.

While relatively few colleges are in a position to establish private radio stations, either of the standard broadcast type or FM, many administrators feel that there are possibilities in education by radio which the institutions of higher learning should explore. Under such circumstances, the experimental broadcasting activity takes the form of single lectures or dramatic scenes on sustaining time donated by local stations, until, as frequently happens, the response to these programs is discovered to be disappointingly small, and the entire project is abandoned. When this happens, the institution's officers feel they are confronted by what appears to be the unanswerable dilemma of college radio: the expense of a private station on one hand, and the impossibility, on the other, of employing donated time in a satisfactory manner. Administrators in that predicament may be interested in the following account of how a group of eastern universities, including a Jesuit institution, proposed to solve the problem.

When the Harvard University authorities set out in the spring of 1946 to investigate the costs of installing an FM station, they invited Mr. Ralph Lowell, the Boston banker and Trustee of the famous Lowell Institute, to survey the data which were gathered and to deliver an opinion on the project's feasibility. His suggestion, after a consideration of all the facts, was for the University to shelve indefinitely the idea of an FM station as too expensive and as lacking a large potential audience (since only 2% of the home receivers were equipped to receive FM) and, in its stead, to enter a cooperative enterprise with the five other colleges of the area to utilize time in an organized way on already-existing commercial standard-broadcast stations.

According to this plan, each of the member-colleges would assist the project financially (to meet the expenses of salaries, rent, etc.) and, in return, would enjoy the advantage of having their respective faculties participate in series of educational programs arranged and directed by a paid staff of professional radio men. Since continuity of programming could thus be maintained at a fraction of the cost to each university of installing and managing a private station, and since the listening audience drawn by the established stations would be substantially greater than

that of any college station, this plan seemed to hold great promise.

When Dr. James B. Conant, president of Harvard University, proposed this arrangement to the presidents of Boston College, Boston University, Massachusetts Institute of Technology, Northeastern University, and Tufts College during the summer of 1946, all agreed to join the project for a two-year trial period and to contribute financially to its support. The Lowell Institute was invited to join, and Mr. Lowell was asked to be permanent chairman. He accepted, and on behalf of the Institute contributed two-ninths of the operating sum, and guaranteed an amount yearly equal to another ninth, if the expenses of the group ran in excess of the money collected. Harvard University contributed two-ninths, also, and the other institutions contributed one-ninth each. After much deliberation on the matter of a suitable title, it was decided to call the new group "The Lowell Institute Cooperative Broadcasting Council," and to identify the participating institutions in all printed materials and on all programs.

The Board of Representatives, appointed by the college presidents to act in their place in determining matters of over-all policy, then undertook to locate and engage the professional radio personnel who would do the actual organizing and producing of the programs. The positions required persons with the proper combination of educational background, professional experience, contacts in the radio field, and qualities of personality which would enable them to work effectively with the various college faculties and to be acceptable to the station managements. Such men were finally found in Mr. Parker Wheatley, formerly of the Columbia Broadcasting System, who had experience as Director of Radio at Northwestern University, Chicago, and as the officer in charge of educational broadcasts for the Armed Forces Radio Service; and Mr. George W. Slade, Educational Director of the Westinghouse stations, WBZ, Boston, and WBZA, Springfield, Massachusetts. Mr. Wheatley was named Director of the Council in September, 1946, and Mr. Slade his assistant the following December.

Because of the educational nature of its work, the Council was granted extensive office-space at a nominal charge in the building of the American Academy of Arts and Sciences, conveniently located at 28 Newbury Street, in downtown Boston. Office equipment was purchased, secretarial help engaged, and professional production assistants were appointed by Christmas, 1946, but many of the preliminary activities connected with actual programming had begun long before that. The most important of these, securing time from the various Boston stations, had been the subject of many Council-Radio Management conferences as early as September.

While regulations of the Federal Communications Commission require radio stations to devote a certain portion of their broadcasting periods to non-commercial cultural or public service programs, the time at which such programs must be aired is not stipulated, and hence, the tendency is for stations to absolve themselves of their public-service obligations during the day-time or late evening when the listening audience is smallest and the time is of least commercial value. Therefore, to persuade the owners and managers that the new programs really merited broadcasting on "Class A Time" (6 p.m. to 10:30 p.m.), was an enormous task but it was gradually accomplished, with station after station consenting to try the new venture. Considerations which helped to win this acceptance were the extraordinary "reservoir" of talent for educational purposes available in the six universities, and the realization that the institutions had already committed themselves financially to the project for two years, thus giving the stations assurance that the effort would be sustained if once undertaken. In addition to these arguments, and undoubtedly more effective than them, was the patient, constant "sales campaign" conducted daily in the offices of radio executives by Messrs. Wheatley and Slade until every Boston station had promised time.

During the Council's planning conferences it was determined that the hypothetical audience to whom the Council programs would be directed should be visualized as intelligent, mentally alert adults, with wide interests and the ability to undertake serious reading under direction, who had finished high school, but who had not had the opportunity to attend college. The purpose in thus defining the listeners was to assist the faculty speakers by providing a definite "target," lest they underrate their audience, or, worse, formulate their talks for the exclusive "benefit" of their fellow-professors in the member universities.

The next step was to draw up tentative outlines of courses of broadcasts whose content would be patterned as closely as possible on actual courses offered by the colleges. This plan was immediately seen to present some difficulties, for, on the one hand, it could not be assumed that the listeners would follow the series without interruption, yet, on the other, definite progress from lecture to lecture would have to be made to assure general listener interest. In this connection, the idea of publishing and circulating printed material to supplement the broadcasts was discussed by the Council members, but was rejected as involving the expenditure of too much money and clerical time. To solve the problem completely without such textbooks or outlines seemed impossible, but a workable compromise was finally hit upon with the adoption of a program format which provided brief résumés to orient listeners at the beginning and end of each broadcast.

The enlistment of volunteers from the various faculties to undertake the broadcasts was not an easy task. The presidents of the colleges addressed formal letters to their respective staffs notifying them of the new project and appealing to their generosity to cooperate. The response was slow, even when followed up with personal contacts by the colleges' representatives and addresses by the Council Director. The radio work was regarded by some of the faculty members as an additional burden on an already crowded schedule; others, when asked to emerge from their sheltered academic routine for a public appearance, found the prospect too frightening to permit them to accept. The few who did come forward, discovered to their surprise that the experience of broadcasting was an enjoyable one, but of this they were unable to convince their less courageous confreres.

In the meantime, public announcement of the Council's plans had been made in the Boston newspapers on November 15, 1946, and the first broadcasts went on the air February 3, 1947. The opening series that month were three: "Our children," consisting of three 15-minute programs on child psychology weekly, designed to treat in a non-technical manner the problems of childhood and youth in home, school and community; "We Human Beings," a 15-minute period twice a week, which explored the nature and problems of man, particularly connected with bodily and mental health; and "Your Ideas," a 15-minute period three times a week, presenting the thought-content of the ancient classics, such as the Dialogues of Plato and the Illiad of Homer, with some modern applications. Later on, other courses were introduced, covering such varied fields as "Our Weather," a 15-minute program once a week that explained in laymen's language the mysteries of meteorology; "Cross-roads of the Future," which discussed on a 30-minute program once a week the backgrounds and problems of many strategic areas of the world; and "Have You Read This?" which treated the foundations and development of an indigenous American literature beginning with Poe.

The format of the programs varied with subject-matter, personnel and station conditions, but the most common pattern was the panel composed of three or four speakers joining in an informal discussion of a topic. Anything resembling a script on such a panel proved very bad "radio," so the speakers were instructed to develop their remarks extemporaneously on the basis of a rough outline of the subject drawn up at a meeting preliminary to the broadcast. This worked out well, giving a naturalness and spontaneity to the program which listeners found attractive, and, at the same time, provided an organized structure to the discussion which might otherwise ramble into by-paths of no significance or interest.

The personnel of individual panels often included representatives of several member-institutions. This arrangement not only guaranteed an interesting variety of view-point, but provided a valuable by-product in personal friendship among the speakers from the cooperating universities.

Although it was easier, from the "casting" point of view, to schedule programs involving only one speaker, it was found that one voice could not usually hold listener-attention for a full period. For this reason, other voices would be introduced wherever possible, even if only to provide dramatic readings from the literary work under discussion. Since several of the full-time production staff of the Council were experienced radio actors, this service could be rendered without added expense, and the result was a more satisfactory program to the listeners.

Inasmuch as frequent trips to the broadcasting stations were inconvenient to the faculty members who took part in continued series of programs, it was decided to produce the talks by transcription. This would permit a panel of speakers to make several 15-minute programs at one session, and then be free for an extended period. The average group could make at least three 15-minute recordings, with rest-periods between, in an evening without undue fatigue. This plan had the advantages of permitting "briefing" before the talks; of insuring good continuity between programs, and of providing the speakers with an opportunity to check a program before it was finally accepted for broadcast. If, as would happen rarely, a program were judged entirely unsuitable when played back to the "artists" themselves, it could be rejected and another recording made immediately. The realization of this control over the final product seemed to lessen nervousness on the part of new speakers.

Questions uppermost in the mind of anyone connected with the production of radio programs generally include these: "How many persons are listening?" and "What parts of the program are effective? What parts not?" To answer the first of these, the Council engaged professional surveying agencies; and for the second entered on a challenging research project, employing personnel and facilities at the Laboratory of Social Relations at Harvard University. Members of the Council were surprised and pleased when reports showed that one of their programs, "Cross-roads of the Future," achieved and maintained the highest listener totals for any educational or public service program presented by any station in the Boston area, including programs of network origin. During the September-October, 1947, period, "Cross-roads" was estimated to have approximately 91,517 listeners in the five counties of eastern Massachusetts. The weather program placed second with 79,871; and the classics program, "Your Ideas," came third with an audience of some 49,918. These figures might not compare favorably with those of the

network comedy shows, but under no other circumstances could a college lecturer be heard by weekly "classes" of that size.

In the second research project, the parts of the Council programs which were liked by the listening audience were determined by a program-analyzing instrument which simultaneously recorded the responses of a number of listeners at each moment of the program. Tests were also made to determine the specific effectiveness of the broadcasts as a teaching medium, by employing large numbers of high school graduates to whom objective tests were given on the subject-matter of the programs before and after the broadcasts to check the amount of information learned.

On the bases of these various program analyses, valuable data were provided the Council Directors which aided materially in improving the techniques of educational broadcasting. The results were considered so successful that provision was made for a continuance of the research activities.

Program schedules, containing brief descriptions of each broadcast were distributed to the Radio Editors of thirteen newspapers weekly, and the Council programs received regular featuring on the radio pages of most of the metropolitan dailies. In addition to this, publicity stories and trade notices were released regularly to the press and wire services. National magazines, such as *Time* and *Broadcasting*, devoted feature stories to the undertaking during its first year. The Massachusetts State Department of Education and many of the cooperating radio stations assisted in this promotion by mailing announcement cards on special programs throughout the area. At its first anniversary, February 1st, the presidents and a dean of the participating universities and colleges were heard in an unusual "birthday party" broadcast over a local station.

In the eleven-month period ending at Christmas, 1947, the Council had broadcast 334 programs; had been on the air for almost 100 broadcasting hours, and had employed the services of 111 different professors. The members had learned much, and felt there was much still to be learned. They all agreed that the Council idea was practical; that it was eminently worth-while—and that the busy year of 1947 was only the beginning!

Realism on Surplus Property

C. B. O'ROURKE AND T. J. COUGHLIN, S.J.

Is Surplus property worth the effort required to obtain it? Has education acquired surplus in substantial quantities? What is the outlook for the future? If it is favorable, how should our school officials go about obtaining surplus?

Obviously, these questions are of great importance to American education. To some institutions they have meant, or they may mean in the future, the difference between a school plant equipped to fulfill its mission and one that is inadequate to provide the program essential to the school community.

While a positive answer to the questions in the first paragraph already has been implied, warning must be given that surplus does not come easily. Successful surplus procurement on the part of the school official requires knowledge of the necessary procedures, a realistic approach and, above all, continuing, persistent effort.

The War Assets Administration and other disposal agencies of the Federal Government are hardly comparable to Sears-Roebuck, Montgomery Ward and other mail-order houses which are concerned with maintaining large stocks to meet the needs of their customers. Instead the War Assets Administration has the primary objective of disposing of its stocks and getting out of business. It does attempt to give effective service to its customers but it should never be thought of as an organization with a complete shelf of goods. Its stocks, though large and varied, are not likely to include a majority of items which an educational institution will want to purchase at a given time. And unlike a commercial merchandising organization, it does not build up its stocks on the basis of what its customers need and what they are likely to order.

After this word of caution, which is included for the purpose of keeping this article on a strictly realistic basis, and to prevent you from expecting too much, let us think in terms of what you can reasonably expect to accomplish in the surplus procurement field. There are numerous examples of educational institutions which have obtained machine tools which enabled them to institute a shop training program; there are others who have enlarged their scientific instruction through the utilization of surplus laboratory equipment, including relatively large quantities and wide varieties of electronics items; still others have over-

come the critical shortage of common-place items such as chairs, tables and desks through procurement of surplus; several institutions located in every section of the country have acquired complete buildings both for classroom and dormitory use.

DISCOUNTS

The capital outlay for surplus items and facilities has been very small in relation to their value to the institution, since all educational and public health institutions are entitled to receive discounts. These discounts, authorized by the Surplus Property Act and implemented by regulations of the War Assets Administrator, are based on the sound theory that public benefits will accrue to the United States as a result of the use of the property in the fields of education and public health. Surplus property discounts range from 40 per cent off the regular War Assets Administration prices to 100 per cent. However, the full discount of 100 per cent normally is extended only in certain real property transactions where an individual case study clearly shows that the maximum discount is justified.

Until recently most personal property items were sold at a 40 per cent discount but the most recent order of the War Assets Administrator (Order 7, WAA Regulation 14) places the vast majority of surplus personal property on a 95 per cent discount basis. A list of the categories and items available to educational institutions may be obtained through your State Educational Agency for Surplus Property which is usually a part of the State Department of Education, or the War Assets Administration office serving your area. The system of establishing different discounts on different types of property is intricate and a source of confusion in the educational field and in War Assets Administration offices. However, it is of great importance to school officials to study the lists and obtain the exact discounts to which they are entitled.

SURPLUS PROGRAM FOR EDUCATION

School executives who wish to obtain maximum results in acquiring surplus property need to familiarize themselves with all phases of surplus disposal to education. There are several avenues for obtaining the same item and one of these approaches sometimes will lead to success when all of the others have failed.

1. FWA

Institutions which are nonprofit-making in character and which are certified by the Veterans Administration as engaged in the training of veterans have been extended (under Public Law 697) the highest priority

available to education. This priority is effectuated through the Bureau of Community Facilities, Federal Works Agency, which places its orders with WAA on the basis of "findings of need" established by the U. S. Office of Education. Property acquired under this program is transferred from WAA to FWA without reimbursement and then to the educational institution. Since education receives this property on a high priority level and without cost, this approach is recommended as the most desirable one for those nonprofit institutions certified for the training of veterans. However, the FWA program under Public Law 697 serves primarily colleges, and it is recognized that relatively few secondary schools are certified at present.

2. ARMY-NAVY DONATIONS

Legislation enacted prior to the passage of the Surplus Property Act authorizes donations by the Army and Navy of "mechanical equipment, machinery and tools" to educational institutions. This legislation has been implemented by the War Assets Administrator through WAA Regulation 19 and a transfer of funds to the U. S. Office of Education which maintains a field organization for the purpose of assisting the various institutions in acquiring property eligible for donation under these programs. Army-Navy donations to education have amounted to as much as \$20,000,000 per month, based on acquisition cost. Our school officials who are not familiar with procedures established under this program should communicate with their State Educational Agency for Surplus Property or the U. S. Office of Education field representative serving their territory. Many secondary institutions, large and small, have been able to acquire valuable equipment through the donation programs and thereby have been able to broaden the scope of their courses in the vocational and scientific fields. The procedure is relatively simple and the chances of obtaining donations are good.

3. REAL PROPERTY

Institutions wishing to acquire buildings and real property facilities should communicate with their nearest WAA Regional Office. If there is a real property facility in your community which has been declared surplus and which you feel could be utilized to great advantage by your institution, the question of awarding it to you will be based on an individual study made by the WAA with the assistance of the U. S. Office of Education. In general, the interested institution will be required to show that it is in the interest of the community and the United States to make the facility available for educational purposes.

4. PERSONAL PROPERTY AND DISCOUNT SALES

Personal Property in WAA inventories which may be sold to education on a discount basis includes virtually every type of equipment and operating supplies which are used by an educational institution. The fact that discounts are authorized does not mean, however, that the property will be available for sale in a given WAA office. There are some critical items which nearly always are claimed by organizations having a higher priority under the law than education. On the other hand, there are hundreds, even thousands of items, that are available and which may be bought with 40 per cent or 95 per cent off the WAA "fair value price."

The 95 per cent items can be determined by reviewing the list contained in Order 7, Regulation 14. If an item is not on the list, nor included in the categories comprising the list, the 40 per cent discount applies. It is no simple task to determine whether certain items are on the list; and if you are located near a State Educational Agency office or a WAA office you should obtain assistance from one of these offices on doubtful items. If it is not possible to obtain this service readily your order can be submitted with the notation "less the appropriate educational discount."

5. DONATIONS

WAA also makes donations of certain types of property, mainly machine tools and slow-moving items which are not attractive to other types of buyers. As a rule you will not find the exact item you want on a donation basis but there are sometimes plant clearances and catalog "sales" of donable items. It should be kept in mind that the WAA donation program at present includes only certain machine tools and very few other items, though there is a definite possibility that other types of property later will be made eligible for donation to Education.

THE CURRENT PICTURE

The extension of higher discounts to Education and the launching of donations are indicative of the WAA Administrator's desire to promote and increase sales to educational institutions. Further, with the nation's production approaching new peace-time highs, there is less competition today in the surplus market, which factor improves considerably the buying position of Education. There are many "bargains" every day in every WAA office for Education and they are worth the effort required. But you must put forth real effort; you must be persistent and you cannot afford to get discouraged.

Survey of Jesuit High School Faculty and Students: 1947-1948

WILLIAM J. MEHOK, S.J.

This survey may be used in conjunction with the one which appeared last year¹ although it does not duplicate it entirely. Only the more general items appear in both. The primary purpose of this survey is to summarize the data in the JEA High School Blanks sent in by principals on the teachers and students in 38 American Jesuit High Schools; whereas last year a sampling of general questions was selected from the entire questionnaire.

Every effort was made to get current returns; still the results of one school arrived too late. To give as a complete a picture of the entire assistancy as possible, last year's questionnaire was used for that school.

As last year, the average per item is given here since all questionnaires did not give information on each of the items. This figure gives the average of a hypothetical Jesuit High School and can be compared to individual schools or to the average of the previous year (Table 1, page 232 gives the number of the item as it appears on the JEA High School Blanks, a brief description of the item, the total for the item of all schools responding, the number of schools giving usable data on that item, and the average per school based on the number replying.)

FACULTY

Who teaches in the typical Jesuit High School? Total full-time faculty members in such a school number 33.26, exactly the same as last year. (Incidentally, the enrollment is almost identical so the figures are comparable.) The total part-time faculty this year is 4.46, noticeable lower than 5.3 of last year. The total number of new faculty members is 9.87, much better than 11.6 of last year. The total full and part-time faculty is smaller, 37.72 to 38.5 of last year, or approximately 16.35 students per teacher as compared to 15.97 last year. From the standpoint of percentages 88% of all the teachers teach full time and 12%

¹Mehok, William J., S.J. "Survey of Jesuit High Schools: 1946-1947," *Jesuit Educational Quarterly*, Vol. IX, No. 4 (March 1947). pp. 216-220.

part time (86% and 14% last year). About 26% of the teachers are teaching their first year in that school compared to the 30% last year.

How many of the teachers are Jesuits and how many laymen? Roughly the distribution is 42% Jesuit priests, 23% Jesuit scholastics and 35% lay teachers. About 90% of the priests, 99% of the scholastics, and 80% of the lay faculty teach full-time.

Comparing the number of Jesuits teaching in High School this year to the total number of Jesuits in the American Assistancy at the be-

TABLE 1. THE NUMBER OF JESUIT HIGH SCHOOLS IN THE UNITED STATES SUPPLYING USABLE DATA ON SELECTED ITEMS OF THE J.E.A. HIGH SCHOOL BLANKS, 1947-1948;¹ TOTALS, AND THE AVERAGE PER SCHOOL.

NUMBER	ITEM	TOTAL	SCHOOLS	AVERAGE
1	FACULTY , Priests, Full-Time T.Y. ²	537	38	14.13
3	Priests, Part-Time T.Y.....	64	38	1.68
5	Priests, New T.Y.....	118	38	3.11
6	Scholastics, Full-Time T.Y.....	328	38	8.63
8	Scholastics, Part-Time T.Y.....	3	38	.08
10	Scholastics, New T.Y.....	135	38	3.55
11	Laymen, Full-Time T.Y.....	399	38	10.50
13	Laymen, Part-Time T.Y.....	100	37	2.70
15	Laymen, New T.Y.....	122	38	3.21
16	Total; Full-Time T.Y.....	1,264	38	33.26
18	Total; Part-Time T.Y.....	167	37	4.46
20	Total; New T.Y.....	375	38	9.87
21-23	Non-Catholic; Full-Time, Part-Time T.Y....	22	36	.61
26	STUDENTS , Freshmen Enrolled Sept. T.Y.	6,859	38	180.50
28	Freshmen, Sections T.Y.....	208	38	5.47
29	Freshmen, Latin	6,854	38	180.37
37	Sophomores, Enrolled, Sept. T.Y.....	5,893	38	155.08
39	Sophomores, Sections T.Y.....	180	38	4.74
40	Sophomores, Latin	5,878	38	154.68
48	Juniors, Enrolled Sept. T.Y.....	5,483	38	144.29
50	Juniors, Sections T.Y.....	167	38	4.42
51	Juniors, Latin	4,388	38	115.47
52	Juniors, Greek	1,622	38	42.68
59	Seniors, Enrolled, Sept. T.Y.....	5,156	38	135.63
61	Seniors, Sections T.Y.....	157	38	4.13
62	Seniors, Latin	3,787	38	99.66
63	Seniors, Greek	786	38	20.68
70	Total Enrolled Sept. T.Y.....	23,391	38	615.55
72	Total Sections T.Y.....	712	38	18.74
73	Total, Latin	20,907	38	550.18
74	Total, Greek	3,238	38	85.21
75	Total, Biology	494	38	13.00
76	Total, Chemistry	4,003	38	105.34
77	Total, Physics	4,256	38	112.00
78	Total, French	3,202	38	84.26
79	Total, German	1,842	38	48.47
80	Total, Spanish	2,547	38	67.03
83	GRADUATES : Total L.Y. ³	4,492	38	118.21
84	Continuing Education T.Y.....	3,606	38	94.89

¹All figures taken from 1947-1948 Blanks except in the case of one school for which the 1946-1947 Blanks were used.

²This year i.e., 1947-1948.

³Last year i.e., 1946-1947.

89	In Catholic Institutions T.Y.....	2,984	38	78.53
90	In non-Catholic Institutions T.Y.....	622	38	16.37
120	ADMINISTRATION, Class Teachers,			
	Jesuit	403	37	10.89
121	Administration, Class Teachers, Laymen....	120	36	3.33
272 (273)	RELIGIOUS ACTIVITIES: Total			
	Mission Collection	\$44,536.10	28	\$1590.58
421	LIBRARY: Books Added L.Y.....	14,487 ¹	34	426.09
422	Totals Periodicals Subscribed to.....	1,457	34	42.85
423	Catholic Periodicals Subscribed to.....	426	32	13.31
430	Average Total Weekly Withdrawal of Books.	5,421.52	33	164.29
456	Total Expenses L.Y.....	\$92,390.60	32	\$2,887.21
466	Total Budget T.Y.....	\$59,400.00	22	\$2,700.00

ginning of the year 1947 we find that 17% of the priests and 14% of the scholastics or in all 15% of all Jesuits (priests, scholastics and brothers) are engaged in the work of teaching, either full or part-time in the 38 High Schools in the United States.

Viewing for a moment the turn-over in the faculty, we find that 20% of the priests, 41% of the scholastics and 24% of the lay faculty are new in the school in which they are now teaching or, in general, a fourth of the faculty is new as compared to the 30% of last year.

There is less than one full and part-time non-Catholic teacher per

ENROLLMENT BY YEARS

The complete study of enrollment appears each year in the January issue of the *Jesuit Educational Quarterly*.² Since, however, the enrollment statistics for that study and for the JEA High School Blanks are sent at different times, there is some discrepancy in the figures. For the purposes of this study, the figures given in the Blanks will be used in order the better to make comparison with other facts sent in at the same time such as number of students enrolled in the various subject fields, etc. The enrollment runs as follows: Freshmen, 6,859; Sophomore, 5,893; Junior, 5,483; Senior, 5,156; total 23391 or in terms of average per school: 180.50, 155.08, 144.29, 135.68 and 615.55 respectively.

The average number of sections per school is 5.47, 4.74, 4.42 and 4.13 for the individual years, and 18.74 for all four years. In terms of number of students per section the average in the assistancy runs: 33.00, 32.72, 32.64, 32.85 for the years from Freshmen to Senior respectively and 32.84 for the whole school. This is slightly better than the 33.02 of last year.

¹Item numbers 421 to 466 inclusive exclude three high schools that share their libraries with the College and University.

²"Enrollment, 1947-1948, Jesuit High Schools," *Jesuit Educational Quarterly*, Vol. X, No. 3. (January 1948), p. 173 insert. The total given here is 23,401 exclusive of 231 special students.

ENROLLMENT BY SUBJECT FIELDS

Latin is studied by almost the entire freshman class, there being only five first year students who do not study that subject. In sophomore year the average is still high at 99.7% studying Latin. The percentage drops off in Junior year to 80% and in Senior year to 73%. In all, 88 per cent of all students studying in 38 Jesuit High Schools in the United States take Latin. Incidentally, this is exactly the same proportion as last year.

It is a bit more difficult to compute the numbers studying Greek. In some of the schools of four provinces, Greek is taught to 830 students in sophomore year or relatively to about 14% of that grade. The percentage of juniors studying Greek is 30%, and seniors, 15%. In terms of total enrollment, about 14% of all Jesuit High School students study Greek, exactly the same proportion as last year.

A break-down by year was not made of the other subject fields, but for purpose of comparison, the percentage of the total enrollment studying the various branches is given here: 1. (Latin 88%), 2. Physics 18%, 3. Chemistry 17%, 4. (Greek 14%), 5. French 14%, 6. Spanish 11%, 7. German 8%, 8. Biology 2%.

Compared to last year, the proportion of students taking Latin and Greek is exactly the same while the 17% taking Physics last year shows only one point difference.

MISCELLANEOUS DATA

The total number of graduates from the average school last year is 118.21. Of these, 80% are continuing their formal education this year, 66% in Catholic colleges, universities, seminaries and other institutions and 14% in non-Catholic schools (Armed Forces excluded).

The remaining 20% are in the armed forces, working, and otherwise unaccounted for. Compared to the year previous, the proportion continuing their education is 6% higher this year, and 8% higher for those continuing in Catholic institutions. The proportion attending non-Catholic schools is 2% lower.

The JEA High School Blank defines a "Class Teacher" as one who has a section for at least two periods daily, and asks for the number of Jesuits and lay teachers that qualify as "class teachers." Forty-four per cent of the Jesuit faculty and 25% of the lay teachers are so rated, or about 38% of the total faculty.

The average total mission collection per school last year was \$1,590.58 or about \$45.00 less than the preceding year. The fact that these figures were based on different schools than last year and on a smaller number

of them, renders this comparison less valid than we would desire. In all, the 28 schools that gave figures, collected \$44,536.10 for the Missions.

Excluding the three High Schools that share their libraries with the college or University, the average total number of books, exclusive of periodicals, that were added last year was 426.09. About 42.85 periodicals were subscribed to, of which 13.31 were Catholic periodicals. The average student took out about a book a month. The amount spent per student on all library expenses including salary, new books and repair of old ones amounted to \$4.69 per student or about \$.66 less than last year.

The number of schools sending information on this year's budget was so small that estimates based on these figures are obviously invalid. The fact is readily seen by comparing the previous year's expenses with this year's budget in those schools which provided both items of information. Almost universally this year's budget was higher than the previous year's expenses.

CONCLUSION

Several general observations can be made on the high school data offered. Wherever comparisons are made to the previous year, the figures or proportions are almost identical. This seems to indicate that the facts contained in this study are also valid for the previous and succeeding years; possibly even further. A caution must be inserted with reference to those items reported by fewer than 30 schools. In such cases the divergence is so great as to make any conclusion based on them suspect, and such facts are to be used with caution.

It is hoped that next year many of the more general items can again be analyzed and that facts regarding graduates and administration can be presented in greater detail.

Students' Leisure-Time Interests

EDWARD F. DONAHUE, S.J.

In order to obtain data for a dissertation, the writer recently made a survey in which he administered to the pupils of a Jesuit high school a check-list concerning their leisure-time interests. The purpose of the check-list and of the survey itself was to find out what these boys liked to do in their spare time.

Since the average socio-economic background of the students who participated in the study was somewhat better than that of the average high school boy, it would be erroneous to think that the findings of the study can be predicated of secondary school boys in general. But since the school where the study was made is an average Jesuit high school, it would seem that results very similar to the findings of this survey would be obtained in many of the secondary schools which the Jesuits conduct in this country. For this reason some of the findings and conclusions of the study are presented here in the *Jesuit Educational Quarterly*, in the hope that they will prove interesting and useful to those who are working in our high schools.

The extent to which this school can be said to be typical can be judged from how it compares with all Jesuit Schools in the United States of the same date.¹

Its faculty was larger, its enrollment only 150 students greater than the average Jesuit high school and the classes were slightly smaller. Students were given slightly more individual attention as the ratio of students per teacher was slightly smaller.

The number of graduates of the year previous who continued their formal education was perceptibly greater than the national average, but of these the proportion of students continuing education in Catholic institutions was considerably smaller and in non-Catholic institutions proportionally greater.

Opportunities offered by the school for frequenting the sacraments of confession and communion were almost twice as good as in other schools of the country.

Although the socio-economic background of most students in the school is generally considered better than that of other students through-

¹Unpublished Survey of 38 Jesuit High Schools in the United States: 1945-1946 by William J. Mehok, S.J.

out the country, they average less in number of subscriptions to *The Queen's Work* and in the amount of their contributions to the Missions.

In so far as extra-curricular activities were concerned, the school fared quite well. It held fewer debates with outside institutions, presented the same number of plays, published more issues of its magazine and school paper, and gave a wider variety of literary, scientific and other clubs in which the students could participate.

The size of the library is exactly average although the number of volumes added the previous year was far below the normal Jesuit High School. In numbers of both general and Catholic periodicals the school exceeded the national norm. The average weekly circulation of books per student was slightly below that of other schools; and the library was open to students about one hour less per day. The amount spent both on books and for all other library expenses was also less than the average amount.

Judging from these facts, it is not unreasonable to say that as far as the school can be measured, it offered opportunities to its students much similar to those of other Jesuit schools in the United States. In a few areas the opportunities are noticeably greater although these are offset by others which are below the normal.

HOW THE INFORMATION WAS OBTAINED

The check-list was answered by 625 boys, of whom 185 were freshmen, 227 were sophomores, 96 were juniors, and 117 were seniors. It was personally administered by the writer on five consecutive school days to every class division in the school during a regular class period and in the normal classroom situation.

The students were instructed not to sign their names on the check-list, but merely to indicate, in the place provided, their grade in school. They were assured that no answer given by an individual ever would or could be identified with the individual. Then the writer explained to the students the general nature of the study, the importance of it, and his need of cooperation from them. Before the boys were permitted to begin, every item on the check-list was carefully explained, as was also the manner in which it was to be answered.

The technique employed in the survey, of necessity left the factor of honesty uncontrolled. However, the earnestness with which the students responded in the classroom, the fact that not one check-list gave any evidence of not having been answered seriously and the correspondence between the findings of this study and the results of other similar studies all argue strongly for the validity of the data obtained from these 625 boys.

GENERAL LEISURE-TIME INTERESTS

The first item on the check-list contained a list of the following nine ways of spending leisure time: playing sports, watching sports, movies, parties and dances, reading, visiting or entertaining others, listening to the radio, playing non-athletic games, and loafing around doing nothing special. The students were asked to check the activities in which they liked to engage during their leisure. They were also requested to write, in spaces provided, the other activities or hobbies to which they liked to devote their spare time.

Playing sports proved to be the best liked leisure-time activity on every grade level, 89.0 per cent of the boys indicating that they like it. Its popularity lessened slightly with the seniors. Second in popularity, with a percentage of 78.6, was listening to the radio, while going to the movies, with a percentage of 74.1, was third. Almost 70 per cent of the boys said that they liked watching sports. This leisure-time occupation, fourth in popularity, had considerably more appeal for the seniors than for the students of the other grades. Parties and dances ranked fifth in popularity with a percentage of 55.4. Interest in parties and dances increased steadily from grade to grade. Next in popularity was reading; yet only 50.1 per cent of the boys indicated that they liked to read in their spare time. This figure compares very unfavorably with the result obtained by Fleege,¹ in whose study 79.7 per cent of the pupils said they liked to read during their leisure time. In our survey less than half of the seniors said that they liked reading as a leisure-time activity. In fact, between the number of seniors who liked to read and the number of seniors who liked to "hang around doing nothing special," there was only a three per cent difference. The seniors manifested considerable interest in such pastimes as playing pool, going out with girls, and listening to phonograph records. Over 35 per cent of the freshmen signified that they liked to collect stamps, coins, etc., but interest in this direction declined steadily from year to year. Only 11.1 per cent of the seniors said they were interested in collecting things. Interest in photography and in building model ships or planes also decreased appreciably between freshman and senior year.

The check-list instructed the boys to indicate their principal leisure-time activity—the one activity to which they allotted more time than they devoted to any other one leisure-time pursuit. In 52.0 per cent of the cases, playing sports was found to be the chief activity. It was the outstanding principal leisure avocation on every grade level. Its percentage, however, dropped from 59.5 on the freshman level to 42.7 on the senior level. Listening to the radio, with a percentage of 11.2,

ranked second to playing sports in terms of time distribution. Reading placed third in the list of principal leisure-time activities, but its total percentage was only 4.6. The fourth principal leisure-time activity was loafing around doing nothing special, with a percentage of 4.5. Only 1.7 per cent of the seniors named reading as their principal leisure-time pursuit, but 8.7 per cent of the same group stated that loafing around doing nothing special was their main leisure occupation.

MOVIE INTERESTS

Another item on the check-list requested the pupils to indicate, as accurately as they could, how often they usually went to the movies. The findings showed that 1.6 per cent went to the movies at least three times a week; that 16.8 per cent attended movies at least twice a week; that 62.2 per cent went to the movies at least once a week; and that 35.8 per cent attended the movies less than once a week. Although in item one of the check-list only 74.1 per cent of the boys said that they liked to go to the movies, in this item on movie attendance only 1.0 per cent of the group indicated that they never went to the movies. It is possible that about one-fourth of the boys went to an occasional movie merely because they had nothing else to do. Of the 2,000 boys whom Fleege² asked why they went to the movies, 28.9 per cent answered that they went simply to pass the time, or to avoid boredom. Our survey revealed no gradual increase or decrease in movie attendance from grade to grade. The average boy in the school usually attended the movies 1.1 times a week. In one of the Payne Fund studies,³ in which the movie attendance of 55,000 children was considered, it was found that the boys in grades four through twelve averaged 1.10 movie attendances a week.

The next item of the check-list contained a list of ten types of movies, and the students were asked to check the one type they liked best. The three most popular types of movie were: musical comedy, with a popularity percentage of 25.1; mystery, with a percentage of 17.9; and ordinary comedy, with a percentage of 17.3. No other type of movie approached these three in popularity. The musical comedy was much more popular with the juniors and seniors than with the freshmen and sophomores, while preference for the ordinary comedy lessened between freshman and senior year. The ordinary comedy was liked best by 22.7 per cent of the freshmen, but by only 10.3 per cent of the seniors.

The boys were requested to name the three movies they liked best of the motion pictures they had seen during the preceding year. The movies which they named as favorites were fairly consistent with the types of movie for which they indicated preference. In general the

group seemed to have very good taste in the matter of movies. Of the ten movies that led in popularity, four were winners of Academy Awards. Of the leading twenty, six were Academy winners. However, a large number of movies which the boys named as favorites had Legion of Decency classifications of "suitable for adults" or "objectionable in part."

RADIO INTERESTS

The next item of the check-list asked the boys to give the most accurate estimate they could of how much time each week they usually spent listening to the radio. The findings revealed that 4.0 per cent of the total group listened to the radio at least 30 hours a week; that 18.1 per cent listened at least 20 hours a week; that 61.9 per cent listened 10 or more hours each week; and that 38.1 per cent listened to the radio less than 10 hours a week. Although in item one of the check-list only 78.6 per cent of the boys signified that they liked to listen to the radio, in this item on radio-listening all of the students stated that they actually did listen. The juniors and seniors spent more time listening to the radio than did the freshmen and sophomores. The average listening time of all the boys was twelve hours and forty-five minutes each week. This result corresponds very closely with the findings of Clark.⁴ In a comparison of the radio listening habits of urban and rural boys and girls he found that the urban group averaged twelve hours and forty-eight minutes of radio listening time each week.

The check-list contained a list of radio program types. The students were instructed to check the one type they liked best. The four most popular types of radio program were: humor, comedy, preferred by 32.8 per cent of the total group; popular dance music, preferred by 17.9 per cent; detective, mystery play, liked best by 16.0 per cent; and athletic events, preferred by 14.1 per cent. No other type of radio program enjoyed a popularity percentage of more than 5 per cent. Interest in the popular dance music type of program increased from year to year. Three times as many seniors as freshmen indicated preference for this type of program. As they advanced in school the boys seemed to lose interest in listening to athletic events. The athletic event type of program was preferred by 19.5 per cent of the freshmen, by 15.4 per cent of the sophomores, by 11.5 per cent of the juniors, and by only 5.1 per cent of the seniors. Interest in the classical, symphonic music type of program increased from grade to grade.

Each boy was requested to mention the three radio programs he liked best. The radio programs which the students named as favorites showed high consistency with the types of program which they said they pre-

ferred. The following, in their frequency order, proved to be the ten most popular programs of the survey: *Bob Hope*, *Fred Allen*, *Lux Radio Theater*, *Make Believe Ballroom*, *Red Skelton*, *sports events*, *Suspense*, *Jack Benny*, *Bing Crosby*, and the *Hit Parade*. It is of interest to note that *Bob Hope* was also the most popular program among the boys of a study reported by Witty and Coomer.⁵ Of the ten leading programs among the boys of that study, five are among the ten most popular programs of this survey.

READING INTERESTS

The boys were asked to give the most accurate estimate they could of how much time each week they usually devoted to real reading (comics and pictures were excluded) that had not been assigned at school. The results showed that the average boy in the group usually spent five hours and forty-five minutes each week in real leisure reading, and that the juniors and seniors did more leisure reading than did the freshmen and sophomores.

The next item of the check-list instructed the students to indicate how many books they had read during the "past month" and to name the books. It was found that the average boy had read 1.47 books during the previous month, but 38.4 per cent of the group had read no books during the month in question. The results clearly revealed that interest in book-reading as a leisure-time pursuit decreased appreciably between freshman and senior year. The average freshman had read 1.92 books during the sample month, while the average senior had read only 1.15 books during the same period. The percentage of boys who had read no books during the month in question rose from 27.8 on the freshman level to 43.6 on the senior level.

A further item on the check-list contained a list of eighteen types of book. The students were asked to check the one type they liked best. The types of book most preferred were: sports, with a percentage of 21.3; adventure, with a percentage of 16.9; and mystery, detective, with a percentage of 10.6. More than twice as many freshmen as seniors signified preference for the sports type of book.

The boys were requested to name the three books they had most enjoyed reading during the "past year." In response to this item more than 650 books were named. Some of the students answered that they had not read three books during the preceding year, while the fact that others named only one or two books suggested the possibility that they also had not read three books during the previous year. The following, in their frequency order were the ten leading books of the survey: *They Were Expendable*, *The Robe*, *Tom Sawyer*, *The New York Yankees*,

20,000 *Leagues Under the Sea*, *Guadalcanal Diary*, *Tale of Two Cities*, *Silas Marner*, *Seventeen*, and—yes—*Forever Amber*.⁶

Most of the titles listed as favorites indicated that in general the book interests of the boys were wholesome and commendable. However, occasional titles bore witness to the fact that some of these students had read books which they never should have read.

Between the types of book for which preference was signified and the books designated as favorites the degree of consistency was not very high. A scrutiny of the list of favorite books leads to the conclusion that the adventure type rather than the sports type was really the most popular type of book, and that the modern fiction type should have registered a higher popularity percentage than it actually did register.

The students were instructed to name the magazines which they read regularly. Results showed that *Life* was read by 46.4 per cent of the total group, the *Saturday Evening Post* by 38.6 per cent, the *Reader's Digest* by 30.6 per cent, comics by 18.2 per cent, and *Look* by 14.2 per cent. Next in order of frequency came *Collier's*, *Popular Science Monthly*, sports magazines, and *National Geographic*. The list of leading magazines corresponds very closely with the findings of other studies. For example seven of the twelve leading magazines of this survey were among the ten leading magazines of a study reported by Fleege.⁷ In our survey *Life* and the *Saturday Evening Post* were widely read on all four grade levels. The *Reader's Digest* proved much more popular with the juniors and seniors than with the freshmen and sophomores, while interest in comics declined steadily from grade to grade. Most of the magazines read regularly by these students were periodicals published for adults. Even on the freshman level magazines for boys were not popular.

The average number of magazines read regularly by the total group was 2.8. The average freshman read 2.6 magazines regularly, the average sophomore, 2.7, and the average junior and senior, 3.0. Since the juniors and seniors did less book-reading, yet spent more time in reading, than did the freshmen and sophomores, it is most probable that they devoted much more time to magazine reading than did their younger brethren.

The boys were asked to name the newspaper(s) that they read regularly. A local tabloid was by far the most popular newspaper on every grade level, and its popularity increased between freshman and senior year. This paper was read regularly by 78.1 per cent of the entire group. In no other related study which the writer consulted did a tabloid newspaper have nearly so large a following as it did in this one. More than 80 per cent of the juniors and seniors read it regularly.

In answer to the question, "What sections of the newspaper do you read regularly?" 84.8 per cent indicated that they read the comic section regularly, and 78.7 per cent that they read the sports section regularly. The seniors manifested less interest than the other students in the comics.

CONCLUSIONS

1. Too many of the older boys displayed a liking for such languid pastimes as hanging around doing nothing special and listening to the radio.

2. Along with instructions as to what they should do in their study time, our boys might well profit by occasional suggestions as to what they can do during their leisure time.

3. More effort should be exerted, both at home and at school, to ascertain that our boys attend only those movies which the Legion of Decency has pronounced suitable for them.

4. In no other related study which the writer consulted did the subjects manifest such disdain for children's radio programs, adventure serials, series books for boys, and boys' magazines as did the 625 students of this Jesuit school. Even the freshmen seemed to have rather mature tastes relative to radio programs, books, and magazines.

5. It is indeed regrettable that only one-half of the students liked reading as a way of spending leisure time, that interest in book-reading declined between freshman and senior year, and that the tabloid had such a wide appeal.

6. Cooperation must be sought from the home with regard to much of the reading that our boys do. For if the study permits of any conclusion which we can call certain, the conclusion is this: not one of these 625 boys ever found *Esquire*, the local tabloid, or *Forever Amber* lying around in the school library.

REFERENCES

¹Urban H. Fleege, *Self-Revelation of the Adolescent Boy* (Milwaukee: The Bruce Publishing Company, 1945), 378 pp.

²*Ibid.*

³Edgar Dale, *Children's Attendance at Motion Pictures* (New York: The Macmillan Company, 1935), 79 pp.

⁴Weston R. Clark, "Radio Listening Habits of Children," *Journal of Social Psychology*, 12:131-49, August, 1940.

⁵Paul Witty and Anne Coomer, "Activities and Preferences of a Secondary-School Group," *Journal of Educational Psychology*, 34:65-76, February, 1943.

⁶*Forever Amber* was named as a favorite book by boys in every year. Even several of the freshman indicated that they had enjoyed reading it.

⁷Urban Fleege, "Reading Preferences of Catholic High School Students," *The Catholic School Journal*, 40:303-304, November, 1940.

BOOKS

HUMANISTIC READINGS IN ENGLISH PROSE. By Paul S. McNulty, S.J.
Chestnut Hill: The Boston College Press, 1947, pp. vii-vii 678.

Father McNulty's anthology has been compiled with insight into sound literary principles and criteria. He has not selected a jumbled mass of contemporary thought and foisted it on student and teacher; but he has chosen literary pieces that well justify the title of the book. If the book is correctly used by instructors and mastered by freshmen, for whom it is intended, none will pass into sophomore year feeling that literature embraces only what has been written in recent years; and, above all, the student will realize that it is not to the periodical and the popular digest that we should turn for literature. The latter serve their purpose of giving information and recreational reading; but it is not the purpose of *Humanistic Readings* to impart information. Its purpose is to "put into the hands of freshmen in Catholic colleges a collection of literary works which will blend best with their philosophy of life . . ."

As one reads or inspects many of the books that are compiled for college use—for freshman classes, for writing classes—he wonders if the second edition will include all the same selections, mediocre from a humanistic point of view. If revisions of *Humanistic Readings* appear on the market, it seems probable that none of the present contents will be discarded because the selections have failed to accomplish their purpose.

The author has gone back two centuries into English literature. He has chosen American and English writers, Catholics and non-Catholics; he has chosen established literary names as well as a handful of names known to those who are acquainted only with journalism. But in his choice of journalists he has shown discrimination.

The book opens in a logical way. The opening section, "The Art of Literature," defines in a concealed but forceful manner, the terms in the title of the book. It is a collection of essays which could form the substance of a series of lectures on literary criticism even for upper classmen. It includes essays not often found in texts designed for freshmen—Newman's "Essays on Literature," DeQuincey's "Literature of Knowledge and Power." Fortunately, Father Gardner's "Tenets for Readers and Reviewers" is among the selections. The latter is wisely incorporated here because it has done much in recent years toward inculcating sound literary judgment in students, and in enabling readers

to apply principles of ethics and moral theology to their reading—especially to contemporary reading. Much of the book will have to be skimmed in classroom treatment during the year; but this section, "The Art of Literature," is essential to the freshman English course. It emphasizes criteria which doubtless are not sufficiently stressed in the survey courses of literary criticism.

"The Problems of Life" is a collection of short stories. As a whole, the stories are well chosen; but here, the author, by drawing on the literature of the Continent as he has elsewhere, could improve his selection. Poe, Stevenson, Bret Harte, and others are represented—eleven stories in all.

"Of Reflection in Form," the closing section, is a series of essays—mostly personal essays. Father McNulty has shown better taste and judgment than most editors of books of this type. Among others, Lamb, Hazlitt, Addison, Chesterton, and several well-known present-day Jesuit writers are represented. Aside from his "Art of Literature" this is the section of the book that has most appeal to the reviewer. The essays have human interest and literary value. They will aid the freshman in learning the true nature of this delightful type, the personal essay, popular since Addison and masterfully handled by Chesterton.

The book will serve a purpose not expressly stated in the preface. It will supply models for the study of composition. It can supplement any book used in Freshman Composition classes because it has models of descriptive writing, exposition, and the other basic forms. Its selections are far more inspirational to the young writer than are many of the models included in books marketed as texts for college composition—even for composition above the freshman level.

JOHN J. COLEMAN, S.J.

HOW TO READ STATISTICS. By R. L. C. Butsch. Milwaukee: The Bruce Publishing Company, 1944, pp. v + 184. \$2.50.

This is a book for the busy administrator. Dislike as he may statistical procedure, he finds that in reading any professional magazine sooner or later he comes across concepts, the understanding of which requires knowledge of the technical vocabulary of statistics. Most books on the subject go into lengthy disquisitions on how to work formulae. Not so this one.

Its purpose is to outline briefly the basic ideas and terminology without elaborating techniques. It tells how to read, not how to work statistics.

Even the student of education will find the work useful. Elementary courses in the subject do not go beyond correlation. In recent years, a

whole new approach has been worked out whereby one can answer with what degree of confidence an isolated experiment can be applied to a larger group. This entails a knowledge of random sampling and measures of significance such as the Chi-square, the T-Test, the F-Test, and analysis of variance. In short it is as painless an entrance as possible to the whole small sample theory.

Granting its limited scope, the book is a useful handbook for anyone who has to keep *au courant* with modern educational, sociological, and psychological literature.

WILLIAM J. MEHOK, S.J.

Books of Interest to Jesuits

"A CATHOLIC READER," edited by Charles A. Brady, head of the English department at Canisius College, is in its second edition and was chosen book of the month by two Catholic book clubs.

NEW BOOK: *Latin America*, an historical survey by Fathers John Bannon and Peter M. Dunne, was recently published by The Bruce Publishing Company.

"HARVESTERS OF CHRIST," well-done booklet on brothers' vocations, has been published and is being distributed by the Director of Vocations, 4511 West Pine Blvd., St. Louis 8, Mo.

ST. THOMAS' *Compendium of Theology*, translated by Father Cyril Vollert, has just been printed by Herder.

"THE CORPS BOOK," issued to cadets of The Loyola School, New York, presents positive virtues in their natural and supernatural aspects.

"WHY," a new magazine, is sponsored by a Bellarmine High School (San Jose) graduate and former teacher. Articles are based on readers' letters.

"THE REVIEW OF METAPHYSICS," published at Yale University, has just entered the field of philosophical journals.

Status of Graduate Studies: 1947-1948

The charge is sometimes made that the dearth of scholars in the Catholic Church has as one of its causes the indifference or latent hostility of religious superiors to higher learning; or to the feeling that somehow higher learning and eminent scholarship are incompatible with the ideals of religious life.¹

Maybe a few individual Jesuits are guilty of such a charge but it is certain that the charge can find no substantiation in the official attitude of the Society. No finer statement on the need of scholars in the Church today and of the duty of Jesuit superiors to prepare them can be found than the letter "De Ministeriis Nostris" which Very Reverend Father General Janssens addressed to the entire Society on the occasion of the canonization of St. John de Britto and St. Bernardino Realino, June 22, 1947. If doubt existed in the mind of subject or superior on the Society's attitude toward higher studies, this letter of Father General should serve to dispel it. His own strong words he makes stronger by quoting those of Our Holy Father, Pius XII, in his address to the Fathers of the XXIX Congregation:

"It is your duty, in name and in reality, to be not only religious men, but also men of great learning. . . . And if they (the members of the Society) ought especially to cultivate the Faith, they ought also to acquire exact and complete knowledge and, following in the glorious footsteps of their Institute, to pursue the advancement of the sciences as much as they can and in whatever way they can, being convinced that

(Continued on page 251)

I. COMPARATIVE STATISTICS 1941-1948

	1943-44	1944-45	1945-46	1946-47 ²	1947-48
Full-time graduate students.....	76	93	141	194	208
Priest graduate students.....	60	78	118	168	159
Scholastic graduate students.....	16	15	23	26	49
Candidates for the Ph.D.....	58	63	93	123	127
Candidates for the M.A.....	8	14	18	23	40
Candidates for the M.S.....	6	7	13	18	16
Candidates for other degrees.....	4	9	19	26	23
Special studies, but no degree.....	—	2	3	4	2

¹For an expression of this idea see: O'Brien, John A., Rev., "The Need for Catholic Scholars," *The National Catholic Educational Association Bulletin*, Vol. XLIV, no. 1, (August 1947), pp. 249-262.

²Corrected form: Cf. *Jesuit Educational Quarterly*, Vol. X, No. 2, p. 122.

II. MAJOR FIELDS

	Calif.	Chicago	Maryld.	Missouri	New England	New Orleans	New York	Oregon	Total
Archaeology (1) .....	.....	.....	.....	.....	1 Ph. D.	.....	.....	.....	1 Ph. D.
Ascetical Theology (1) .....	.....	.....	.....	.....	1 S. T. D.	.....	.....	.....	1 S. T. D.
Astronomy (1) .....	.....	.....	.....	.....	1 M. S.	.....	.....	.....	1 M. S.
Biology (8) .....	.....	1 Ph. D.	1 Ph. D.	.....	1 Ph. D.	.....	2 Ph. D.	1 Ph. D.	6 Ph. D.
.....	.....	1 M. A.	.....	.....	.....	.....	.....	.....	1 M. A.
Business Administ'n (2) .....	.....	.....	.....	.....	1 M. S.	.....	.....	.....	1 M. S.
Canon Law (4)	1 J. C. L.	.....	.....	.....	2 M. S.	.....	.....	.....	2 M. S.
Church History (2)	1 Ph. D.	1 J. C. D.	.....	1 J. C. D.	.....	.....	1 J. C. D.	.....	1 J. C. L.
Chemistry (8)	1 Ph. D.	.....	.....	1 Ph. D.	1 Ph. D.	.....	.....	.....	3 J. C. D.
.....	.....	.....	.....	.....	4 M. S.	1 Ph. D.	.....	1 Ph. D.	2 Ph. D.
.....	.....	.....	.....	.....	.....	.....	.....	.....	4 Ph. D.
.....	.....	.....	.....	.....	.....	.....	.....	.....	4 M. S.
Classics (11)	2 Ph. D.	.....	1 Ph. D.	.....	1 Ph. D.	.....	2 Ph. D.	.....	6 Ph. D.
.....	.....	.....	.....	.....	3 M. A.	.....	.....	1 M. A.	4 M. A.
.....	.....	.....	.....	.....	.....	1 No Degree	.....	.....	1 No Degree
Dogmatic Theology (2) .....	.....	.....	2 S. T. D.	.....	.....	.....	.....	.....	2 S. T. D.
Dramatics (1)	1 Ph. D.	2 Ph. D.	.....	1 Ph. D.	1 Ph. D.	.....	3 Ph. D.	2 Ph. D.	1 Ph. D.
Economics (13)	1 M. A.	1 M. A.	.....	.....	1 M. A.	.....	1 M. A.	.....	9 Ph. D.
.....	3 Ph. D.	1 Ph. D.	.....	3 Ph. D.	1 Ph. D.	.....	.....	.....	4 M. A.
Education (13) .....	.....	.....	.....	1 M. A.	1 M. A.	.....	2 M. A.	.....	8 Ph. D.
.....	1 Ed. D.	.....	.....	.....	.....	.....	.....	.....	4 M. A.
English (13)	2 Ph. D.	1 Ph. D.	.....	1 Ph. D.	1 Ph. D.	.....	.....	4 Ph. D.	1 Ed. D.
.....	.....	.....	.....	2 M. A.	.....	1 M. A.	.....	.....	9 Ph. D.
French (3) .....	.....	.....	.....	.....	1 Ph. D.	.....	1 M. A.	.....	4 M. A.
.....	.....	.....	.....	.....	.....	.....	.....	.....	1 M. A.
Geology (1) .....	.....	.....	.....	.....	1 M. S.	.....	.....	.....	1 M. S.
Geopolitics (1) .....	.....	.....	1 Ph. D.	.....	.....	.....	.....	.....	1 Ph. D.
Government (1)	1 Ph. D.	.....	.....	.....	.....	.....	.....	.....	1 Ph. D.
Greek (1) .....	.....	.....	1 Ph. D.	.....	.....	.....	.....	.....	1 Ph. D.

III. SCHOOLS*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
American Institute—Rome			1						1
Biblical Institute		1			1				2
Boston College					3				3
California	1								1
Catholic University, The	3	1	1	1	2		4	1	13
Chicago		1	1	1	1			1	5
Columbia		2	1		1		6	1	11
Cornell				1					1
Detroit					1				1
Fordham	1	3	2	1	12	1	15	2	37
Georgetown	2	2			7		1	1	13
Gregorian	2	2	2	2	4	2	2		16
Harvard	4	2	2	2	4	2	2		22
Havana, University of		1							1
Holy Cross, College of the					1				1
Johns Hopkins		1					1		2
Indiana					1				1
Laval					1				1
London			1						1
Louvain							1		1
Loyola University, Chicago		3						1	4
Mexico, University of								1	1
Michigan				1					1
Minnesota		2		1					3
Montreal							1		1
North Carolina		1					1		2
Northwestern		1							1
Notre Dame								1	1
Oxford					2	1			3
Pennsylvania					2		1	1	4
Princeton			1			1			2
St. Louis I.S.S.							1		1
St. Louis	3	5		10	4	1	3	3	29
Sorbonne							1		1
Stanford	2							1	3
Toronto		3		4					7
U. C. L. A.	1								1
Washington	1							1	2
Yale	1	1		1	1		1	2	7
Total	21	32	13	23	49	6	45	19	208

*Archaeology at Chicago; Ascetical Theology at the Gregorian; Astronomy at Georgetown; Biology at Columbia (2), Fordham (2), Pennsylvania, Princeton, St. Louis, Yale; Business Administration at Harvard, Pennsylvania; Canon Law at the Gregorian (4); Chemistry at Boston College (2), Fordham, Holy Cross, Notre Dame, Princeton, St. Louis, Washington; Classics at American Institute, Fordham (5), Harvard (4), Oxford; Church History at the Gregorian (2); Dogmatic Theology at the Gregorian (2); Dramatics at Yale; Economics at Catholic University, Columbia (2), Fordham, Georgetown (2), Harvard (2), St. Louis I.S.S., St. Louis (4); Education at Catholic University (2), Fordham (3), Minnesota (2), St. Louis (4), U. C. L. A., Yale; English at Chicago, Fordham, Harvard, Michigan, North Carolina (2), Oxford, St. Louis (2), Stanford, Washington, Yale (2); French at Fordham, Laval, Sorbonne; Geology at Harvard, Geopolitics at London; Government at Harvard; Greek at Harvard; History at Columbia (4), Fordham, Georgetown (4), Harvard (3), Havana, Loyola (Chicago),

IV. DEGREE SOUGHT

	Calif.	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph. D., new	4	4	2	8	8	2	11	1	40
Ph. D., cont.	13	15	7	8	14	2	13	15	87
M. A., new	2	4	—	3	11	1	10	3	34
M. A., cont.	—	2	—	—	—	—	4	—	6
M. S., new	—	—	—	—	5	—	3	—	8
M. S., cont.	—	—	—	1	7	—	—	—	8
Others, new	¹⁹	2 ^{4,8}	1 ⁴	1 ⁴	4 ^{3,10}	—	2 ⁵	—	11
Others, cont.	¹¹	4 ^{2,3,6,7}	2 ³	2 ^{2,6}	1 ¹¹	—	2 ^{2,3}	—	12
No Degree	—	1	—	—	—	1	—	—	2
Total	21	32	12	23	50	6	45	19	208

¹Ed. D.²J. C. D.³S. T. D.⁴A.B. Library Science.⁵B.S. Library Science.⁶D. S. Scv.⁷Master of Law.⁸M. S. S. W.⁹J. C. L.¹⁰L. L. B.¹¹L. S. S.*(Continued from page 247)*

along this path, rugged though it be, they can make a great contribution to the greater glory of God and the upbuilding of His Church."

The statistical report on the program of special studies in the American Assistancy for 1947-1948 shows that serious efforts are being made to carry out the wishes of Our Holy Father and of the Society. The American Provincials would be the first to admit that even this record is not yet satisfactory. The very fact that they feel it falls short of their desires is a proof of their conviction of the necessity of training scholarly leaders. Only the excessive immediate demands for man-power and the heavy cost of special studies has slowed their pace in achieving the ideals which Father General proclaims. Even so, the record is good. We commend it to the careful study of the readers of the *Quarterly*.

Pennsylvania, St. Louis (4); Labor Economics at Catholic University; Law at Georgetown (3); Library Science at Catholic University (2), Chicago (2); Library Service at Columbia (2); Mathematics at Cornell, Indiana, St. Louis, Stanford; Medicine at Loyola (Chicago); Medieval History at Toronto; Moral Theology at the Gregorian (2); Oriental Languages John Hopkins; Philology at California; Philosophy at Fordham (11), Georgetown (2), Gregorian (3), Harvard (2), Louvain, Montreal, St. Louis (2), Toronto (6); Physics at Boston College, Catholic University (3), Detroit, Fordham (2), Minnesota, St. Louis, Stanford; Political Philosophy at Fordham (4), Political Science at Fordham (2), Georgetown, Harvard, St. Louis (3), Yale; Psychology at Catholic University (3), Columbia, Harvard Loyola (Chicago), Yale; Sacred Scripture at Biblical Institute (2), Gregorian; Semitic Languages at Johns Hopkins, Oxford; Slavic Languages at Pennsylvania; Sociology at Chicago, Fordham (2), Harvard (4), Loyola (Chicago), St. Louis (6); Social Work at Catholic University, Fordham; Spanish at Mexico; Speech at Northwestern; Theology at the Gregorian.

NEWS FROM THE FIELD

CENTRAL OFFICE

NEW PROVINCE PREFECT: Father Oscar F. Auvil has been appointed the new province Prefect of Studies of the Oregon Province. His address is 615 N.W. 20th Avenue, Portland 9, Oregon; telephone—Broadway 5912.

DIRECTORY CHANGES: California Province: Telephone—Provincial, Socius and Province Prefect of Studies: Ballard 337.

GENERAL

EUROPEAN TEACHERS, after having been screened by interview and other criteria, are now listed in a folder issued by War Relief Services, 350 5th Ave., New York, N. Y.

VATICAN RADIO STATION now carries the Sacred Heart Program.

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION held its 22nd annual meeting in St. Louis.

RURAL LIFE convention delegates, including several bishops and Cardinal Stritch visited St. Charles College and were deeply impressed with Grand Coteau's beauty and hospitality.

WITH 40,000 DOCUMENTS in a briefcase, Father Francis Rouleau carried back to China the raw material of a strange and marvelous history. The documents are recorded on microfilm.

BERLIN'S CANISIUS COLLEGE, only Jesuit school in Eastern Germany, has been unofficially adopted by its American namesake.

MISSIONS: St. Joseph's minor Seminary of Ceylon opened its doors to six candidates January 6th.

"RESOLVED: that the end of the Institute of the Society of Jesus is better attained through the school than through the parish" was debated at Novitate at Grand Coteau. The negative side won.

AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY held its ninth annual convention at St. Louis University. Father Leo Robinson, Provincial of Oregon, delivered his presidential address.

EUROPEAN RELIEF

Student drive sponsored by the NFCCS received a \$9,100.00 donation from Loyola University, Los Angeles.

Toward the end of 1947 Loyola High School, Chicago, had collected 15 tons of food, seven more than the previous year.

Food drive in 1945-1946 at Loyola University, Chicago, totalled \$4,000 and eight tons of food.

Holy Cross College raised \$2,000 for European relief on the NFCCS Student Relief drive.

St. John's High School students collected over a ton of canned food for the Bishop's Relief Fund in Shreveport.

Bishop's Food Drive for Europe in Dallas netted Jesuit High over 6,000 pounds.

COLLEGES AND UNIVERSITIES

FINE PRINT in the *Detroit Free Press* financial section gladdened friends of the University as it meant that the debts which threatened to wipe out the school fifteen years ago will shortly be cancelled.

ELEVEN RETREATS over the week end have been scheduled at Marquette University instead of the general retreat in Spring.

FIELD HOUSE AND ARMORY worth \$100,000.00 was presented Parks Air College by FWA.

EMPLOYEES of Creighton University have been enrolled in a special Sodality.

RADIO TELEVISION scholarship, first of its kind, will be offered at Creighton University by Station WOW.

A CHECK FOR \$100,000 was given Creighton University by John T. Smith, alumnus of '99.

BROADWAY welcomes a play by two teachers of the speech departments of St. Louis and Marquette Universities.

PRIVATE CONFERENCE and study facilities are now enjoyed by all the lay faculty at Xavier University.

CAMPUS DAILY, "The Fordham Flash," is the work of the University's Publication Division and appears in single sheet, mimeographed.

LE MOYNE COLLEGE: began auspiciously with a \$10,000 Henninger scholarship fund, additional promise, and funds for tower chimes and statue of its namesake.

NEW SEISMOLOGICAL OBSERVATORY has been opened at John Carroll University.

FATIMA: Canisius College students began their second year of nocturnal adoration in honor of Our Lady of Fatima conducted the first Saturday of each month.

"FORDHAM RAM" celebrated its 30th anniversary with a history of its activities. A facsimile of Vol. 1 carried on its masthead "February 7, 1918, Price Five Cents."

NATIONWIDE PUBLICITY was given Loyola University, Chicago, in a two page color spread in the March issue of *Liberty*.

FACULTY NOTES: John Carroll University began on February 21, 1947 its series of "Faculty Notes," a bulletin which appeared at regular intervals to keep the faculty informed on developments within the University or to call to their attention items which they may find useful or interesting.

NEW BUILDING to house Boston College school of Business administration was begun last October.

MOST IMPRESSIVE perhaps in the history of Maryland Colleges was the public inauguration of Father Francis X. Talbot as president.

PRESIDENT TRUMAN dedicated the children's wing of the Georgetown hospital.

"FINEST PSYCHIATRY library in the Northwest" is Gonzaga University librarian's boast on receipt of a new shipment of books.

"WHAT'S NEW?" is answered by the Vice-President of Santa Clara over seven loud speakers located on various parts of the grounds.

FOREIGN STUDENTS numbering sixty, exclusive of 97 from Canada, attend the University of Detroit.

MUSICAL COMEDY, "The Maestro," was revived at Loyola University, New Orleans. Written by Father Charles C. Chapman, it first appeared in 1940.

EXAMINATION CENTER for the American Council on Education teacher examination is Spring Hill College.

CHESTERTON COURSE: Xavier University offers a course in Chesterton, a study of the life and work of the famous convert as man of letters and as expositor of the Catholic faith.

AD MULTOS ANNOS: Tom Goodall has resigned his job after 53 years as cook at St. Mary's College.

HIGH SCHOOLS

A PENSION SYSTEM for teachers and employees has been inaugurated at Loyola High School, Baltimore.

LATIN CONTEST: Winners of the Chicago and Missouri Province Twenty-first Interstate Latin Contest were Campion, St. Ignatius, Chicago, and Regis, Denver. Daniel P. Solon of Campion won first place.

MONOGRAMS to be worn on sweaters are given Bellarmine High School (San Jose) students attaining an average of 90 or better.

SCHOLARSHIPS to Loyola, Fordham and John Carroll (four were awarded to boys' schools) were captured by three St. Ignatius, Chicago, High School participants in Loyola Academy's third annual One-Act Play Contest, of whom one received unique superior rating.

CENTENNIAL issue of the *Blue Jay* points out that in the past fourteen years Jesuit High has taken thirty city and twenty state athletic championships in New Orleans.

THE "RATIO" in the teaching of High School English was the topic discussed at Cheverus High School's monthly teacher's meeting.

DISTINGUISHED HONORS were conferred on Gonzaga High School's (Washington, D. C.) yearbook *The Actonion*.

"JULIUS CAESAR," presented in G.I. uniforms, made a big hit at Gonzaga High School, Washington, D. C.

ALUMNUS BISHOP: The Most Reverend Augustine F. Wildermuth visited his Alma Mater, St. Louis University and High School among the many other Jesuit Schools throughout the country.

MOCK SENATE: Twelve Loyola High School Students participated in a Chicago high-schools senate modeled on the U. S. Senate in Washington.

GREEK: An energetic Scholastic at St. John's is conducting a Greek class for seventh and eight grade students.

RADIO PREVIEW of a few scenes from Dallas Jesuit High's forthcoming stage production of *King Lear* brought the play to public attention.

VARIA

NEGRO STUDENTS: In an interesting survey, "Negro Students in Jesuit Schools and Colleges," by Franci K. Drolet, S.J., appearing in *Woodstock Letters* and *Social Order* the author points out that 456 members of the negro race were enrolled in 47 Jesuit high schools, colleges and universities, twenty in high schools and 436 in colleges and universities.

SERVICE LETTER issued bi-monthly in mimeographed form by the I.S.O. Political Science Committee (3115 S. Grand Blvd., St. Louis 18, Mo.) began in October 1946 with a mailing list of 13, now sends out more than 550 copies.

THE I.S.O. POLITICAL SCIENCE COMMITTEE held its first meeting as part of the Forty-Third Annual Meeting of the American Political Science Association. Nine Jesuit schools representing five provinces had delegates in attendance.

FIFTH ARMY CHAPLAIN in the nation's history to attain the rank of brigadier general and third Catholic priest is Rev. James H. O'Neill, graduate of Loyola University, Chicago.

AIR PROGRAM: St. Louis University has been selected by the United States Air Forces for inclusion in its nationwide Officers Training Program.

SOPHOCLES' "ANTIGONE," as rendered by Jean Anouilh, was presented by the Creighton (University) Players.

RETIREMENT PLANS have been introduced at Boston College, Xavier University and The College of the Holy Cross.

The College Man and Public Life

"The profession of politics stands in a class entirely distinct from the commercial or self-centered professions, and, in my judgment, ranks second only to the ministry among the callings of self-abnegation and service. As no one can hope to become a great musician unless his ruling passion is a love of harmony, so the first and indispensable qualification for a genuine success in politics is an over-mastering desire to contribute to the happiness and well-being of all sorts and conditions of men; a complete absorption of the spirit which has made the Church in all the ages the foe of oppression and the defender and comforter of the poor and oppressed. Statesmanship is the goal of the crusader, not the prize of the soldier of fortune.

"The young man who chooses a political career as his most promising opportunity of service needs, like the soldier, equipment and training. On the groundwork of a good general education, he should specialize in history, not to be memorized as a catalogue of battles and revolutions, but analyzed into the fundamental characteristics of the internal conflict between class privilege and popular rights. . . .

"With such an understanding of the task before him, of the foes he is to meet and the entanglements that he must shun, the young man who devotes himself to a career of patriotic politics, should thoroughly train himself in the art of political speaking and writing. By a study of the best masters of debate and the most effective moulders of public opinion and of the leading biographers, he may frame for himself ideals and theories of expression, which he should seize every opportunity to reduce to practice. In young men's clubs and debating societies in college, he may obtain facility in thinking on his feet and in expressing his thoughts, not only with clearness and force, but in the forms most attractive to the particular audience that he happens to address."

By *Honorable David I. Walsh,*

United States Senator from Massachusetts.

From: *The Tomahawk (Holy Cross College Weekly)*

Vol. XXIII, No. 3, October 9, 1946, p. 2.

JESUIT EDUCATIONAL QUARTERLY

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